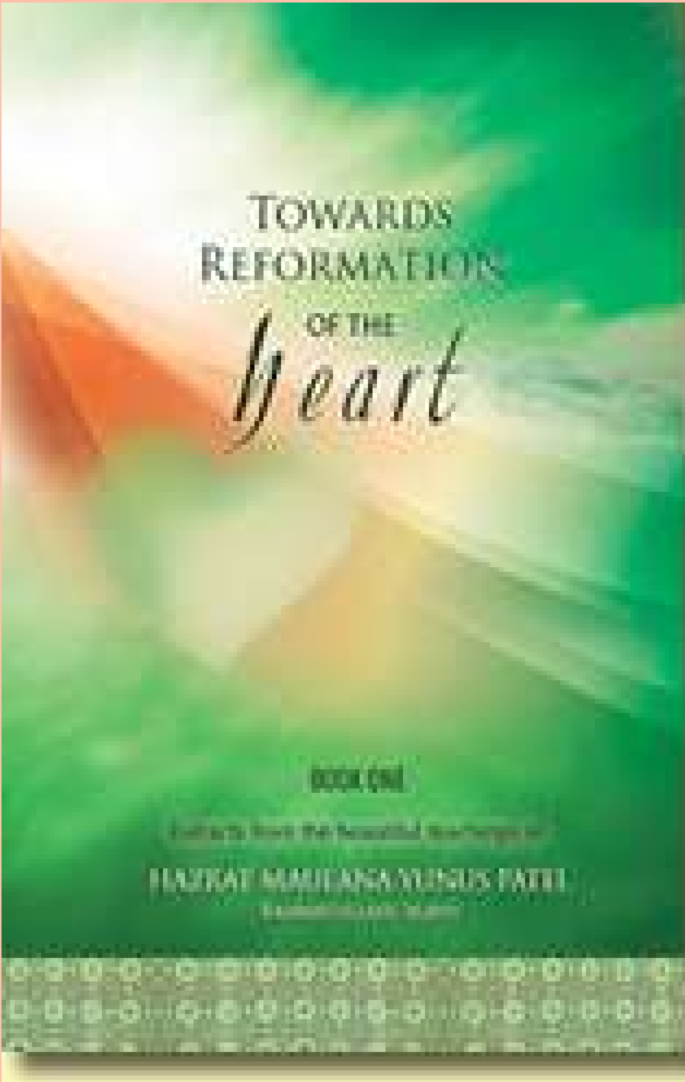

TOWARDS
REFORMATION
OF THE
Heart
BOOK ONE
HAZRAT MAULANA YUNUS PATEL

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

Foreword

All praises are for Allah Ta'ala, the Executioner of all affairs.
'Salaat and Salaam upon the best of all Creation,
Sayyidina Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّم), eternally.

Hazrat[1] Maulana Yunus Patel Saheb (رَحْمَةُ اللهِ عَلَيْهِ)[2] was the Khalifa[3] of two illustrious personalities: Hazrat Maulana Hakeem Muhammad Akhtar Saheb (*Mudda Zilluhu*)[4] and Hazrat Mufti Mahmood Hasan Gangohi (رَحْمَةُ اللهِ عَلَيْهِ), and was, himself, the mentor and spiritual guide of thousands throughout the world.

In character, Hazrat Maulana was the picture of piety and righteousness, with a heart burning with the love of Allah Ta'ala and His Beloved Rasool (صَلَّى اللهُ عَلَيْهِ وَسَلَّم). Hazrat's sincerity and deep-hearted desire to connect people with Allah Ta'ala and His Beloved Rasool (صَلَّى اللهُ عَلَيْهِ وَسَلَّم), was manifest in his unrelenting efforts, serving Deen and the Creation of Allah Ta'ala.

The emphasis of Hazrat's teachings was moral and spiritual reformation and purification; the central theme being the Love of Allah Ta'ala and Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم), which is the catalyst in engendering piety. *Alhamdulillah,* Hazrat Maulana's talks have been most instrumental in a great number of men, women and youth changing and reforming their lives in accordance to the Pleasure of Allah Ta'ala.

---

[1] *Hazrat* : literally means, *'the respected'* . A title used when addressing a religious luminary.
[2] *Rahmatullah 'alayh* : 'May the mercy of Allah be upon him.' This is mentioned after the name of a religious personality who is deceased.
[3] *Khalifa* : Deputy or representative of a Shaykh.
[4] *Mudda Zilluhu* : meaning, May he live long.

Despite Hazrat Maulana's demise, Muslims, all over the world, are still benefiting tremendously from the recordings of Hazrat's programmes as well as the books of Hazrat Maulana. Many have found these a means of increasing and strengthening their *Imaan* (faith) and *Yaqeen* (conviction) in Allah Ta'ala and their love of Rasulullah (صلى الله عليه وسلم).

This book is a compilation of Hazrat Maulana's advice and brilliant and inspiring analogies, which are found to be very effective in the process of reformation. Reading through each exposition and one is amazed at the remarkable lessons derived; each one offering 'food for thought' and wonderful incentive and encouragement for those seeking the Pleasure of Allah Ta'ala.

Most of this book was compiled in the year 1427 (2006), and was also edited by Hazrat Maulana (رَحْمَةُ اللهِ عَلَيْهِ).

May Allah Ta'ala make this book solely for His Pleasure, and accept the very humble effort. May He make it a *Sadaqa-e-Jaariyah* for my Shaykh[5], as well as myself and all those who kindly contributed in its publication. May Allah Ta'ala grant us all a deep understanding of the knowledge acquired, accompanied with the *'taufeeq'* of practice on the commandments of Allah Ta'ala and the beautiful teachings of Rasulullah (صلى الله عليه وسلم)- with sincerity and Divine acceptance.

May Allah Ta'ala grant Hazrat Maulana the best of Aakhirah.

[Ramadaan 1433 / August 2012]

[5] *Shaykh* : Spiritual mentor and guide

IN THE NAME OF ALLAH[6],
THE COMPASSIONATE, THE MERCIFUL.

وَالَّذِيْنَ اٰمَنُوْآ أَشَدُّ حُبًّا لِّلّٰهِ ط

"… AND THOSE WHO HAVE IMAAN[7] ARE MORE INTENSE IN THEIR LOVE FOR ALLAH…"

[SURAH BAQARAH 2 : 165]

يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقٰتِهٖ وَلَا تَمُوْتُنَّ إِلَّا وَأَنْتُمْ مُّسْلِمُوْنَ ۝

"O YOU WHO BELIEVE; FEAR ALLAH AS HE SHOULD BE FEARED AND DIE NOT EXCEPT IN A STATE OF ISLAM[8]."

[SURAH AAL-E-IMRAAN 3 : 102]

يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ ۝

"O YOU WHO BELIEVE; FEAR ALLAH AND KEEP IN THE COMPANY OF THE SAWDIQEEN (THE TRUTHFUL ONES)."

[SURAH TAUBAH 9 : 119]

---

[6] *Allah* : The Name of the Creator of the Universe
[7] *Imaan* : Faith / Belief [To accept with the heart]
[8] *Islam* : Literally means *'Submission'*.

NB.: Do not touch the Arabic script of the Aayaat (verses) of the Qur`aan Shareef if not in a state of Taharat (cleanliness) – i.e. Wudhu, or Ghusl (if required).

CONTENTS PAGE

1

Mirror Reflections

It is said: ***"The room, in which there is no mirror, is worse than a prison-cell for a woman"***. …Of course, the same can be said about many, many men, who spend hours in front of the mirror for the sole purpose of beautification.

This statement is to give us an idea as to how often a person looks into the mirror; so much so, that one will say that the mirror is indispensable.

…To look into a mirror, comb one's hair, etc. is not *Haraam* (forbidden). In fact, to do so is the Sunnah[9] of Nabi (صلى الله عليه وسلم). We will also find in the duas[10] of Nabi (صلى الله عليه وسلم), the dua when looking into a mirror:

اللّٰهُمَّ أَنْتَ حَسَّنْتَ خَلْقِىْ فَحَسِّنْ خُلُقِىْ

"O Allah, You have beautified my features, so beautify my character as well."

Even so, the mirror must not become an obsession.

The efforts made in beautifying the face and maintaining the physical body in good shape, have turned into a multi-billion dollar industry. The interest and concern is directed towards

[9] *Sunnah* : The practice of Rasulullah (Sallallaahu 'alayhi waSallam)
[10] *Duas*: Supplications

something which will inevitably turn to dust; whereas we have not been created for just the beautification of the face and body; that from the morning until the night, the person is fixated with nothing but his physical appearance.

Be that as it may, we find that there are various kinds of mirrors : There are those mirrors that give a true and correct reflection, there are mirrors that magnify the person's features, and there are even mirrors that reflect a distorted or twisted image. …The face may be the same, but the reflection is dependent on the type of mirror looked into.

Then again, there are times when a person's beauty is affected by other factors.

…When we traveled by train, in India, we traveled in third class coaches and sometimes long distance. Due to some of the windows of the carriage left open, or due to the windows being broken, dust would cover the carriage. We would be covered with dust from head to toe. Anyone seeing us would see a different appearance. Accordingly, certain factors, like sickness, sleep, travel, etc. have an effect on a person's appearance.

Similarly, the same can be said about our physical hearts, as well as our spiritual hearts. The spiritual heart is also not always in the same condition. In fact, the heart is called *'qalb'* in the Arabic language due to the fact that it is perpetually in a state of change.

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم)[11] explained the likeness of the heart as: ***'The heart (qalb) takes its name from its constant changes (taqallub). The likeness of the heart is that of a feather at the base of a tree, being turned over and over by the wind.'***[12]

'The heart of the son of Aadam changes more quickly than a pan of rapidly boiling water.'[13]

Just as we are conscious of maintaining the beauty of our appearance and physique, there has to be a sense of consciousness, more so, in maintaining the beauty of the spiritual heart.

As a poet aptly said:

We looked into the mirror for blemishes on the face,
But we did not look at all the blemishes of the heart.

The mirrors for the spiritual heart are the Qur`aan Shareef, Ahaadeeth[14] of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) and the advice of the Ahlullah (People of Allah).

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) also informed us:

اَلْمُؤْمِنُ مِرْاٰةُ الْمُؤْمِنِ

'A Believer is the mirror for a Believer.'[15]

---

[11] *'May Allah bless him and grant him peace'*. This is mentioned after the name of the Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّم).
[12] Ahmad
[13] Tabraani
[14] *Ahaadeeth :* Sayings of the Prophet Muhammad (Sallallaahu 'alayhi waSallam)
[15] Abu Dawud / Tirmizi/ Bukhari

Whilst a mirror discloses defects in our physique; **these mirrors disclose to us, the neglect and weakness of our spiritual hearts.** We are thus able to gauge our spiritual condition. We are able to see the blemishes of our hearts in these mirrors.

As I have said, there are some mirrors that give a magnified and enlarged reflection, or they give a distorted, twisted or skewed image – so then this is not a true and honest reflection of the person standing in front of that mirror. Similarly, there are Muslims who do not give a true reflection: If a Muslim is of bad character, and his actions are "twisted" and "distorted" due to his indulgence in sins, then he will not offer a proper reflection.

Just as we appreciate that the mirror which gives a true reflection, draws our attention to that part of our face or body that requires cleaning or improvement, we should be grateful to be afforded these spiritual mirrors – of the Qur`aan Shareef, Ahaadeeth, wise teachings of the learned, and advice of righteous and sincere Muslims – through which we can clean, improve and beautify our spiritual hearts.

If we are assuming the role of the mirror, then we should keep in mind that a good mirror only discloses weaknesses or defects. A good mirror does not criticize, exaggerate and advertise to all and sundry, another person's weakness.

Being a "mirror" to another could also be taken to mean that a person should become righteous so that whoever sees him will be encouraged

to do good deeds; like a person who looks into a mirror, and then tries to perfect his appearance. For example : A Muslim who wears the Sunnah dressing, will Insha-Allah, be a means of guidance and encouragement to those who see him and who are not dressed accordingly. They will be more conscious of their Muslim identity, and will, Insha-Allah, adopt the correct attire. The same would follow in respect to good actions, behaviour, dealings and so forth.

If we are concerned about the beautification of our *Imaan,* we will make every effort to remove any trace of 'unsightliness' (i.e. pride, show, vanity, jealousy, malice, etc.) or even sins such as lying, cursing, casting evil gazes, interest, fraud and so forth.

In the beauty industry, we will find all kinds of products, together with innumerable beauticians and consultants offering various treatments and packages. There are so many different kinds of washes, scrubs, lotions and creams advertised for facial and body beauty - *detoxifying wash, day cream, night cream, nourishing cream, replenishing cream, moisturising cream* and what not…. In the spiritual industry, we will also find beauty "products".

Just as many use detoxifying washes and scrubs to clean the skin, so should we be giving our spiritual hearts an invigorating detoxifying wash and scrub, with sincere Taubah[16] and Istighfaar[17].

[16] *Taubah* : pledging not to return to sins in future
[17] *Istighfaar* : Seeking Forgiveness

Likewise, we will find the various spiritual "lotions" and "creams" for day, night, for different conditions and for all types of situations : The duas of morning and evening, Zikrullah[18], Tilawah[19] of the Qur`aan Shareef, Durood Shareef[20], Ishraaq, Dhuhaa, Awwabeen, Tahajjud[21] … all of which enhance the spiritual beauty during the day and replenish it during the night.

Added to this, we should also enhance our inner beauty by *'applying'* the qualities of piety, generosity, forgiveness, tolerance, patience and other virtues, like how so many women and so many men apply all kinds of creams, make-up and perfumes to enhance their physical beauty.

Furthermore, there are so many who are particular about using "Sun block" to protect themselves against the harmful effects of sun exposure, using those lotions and creams which offer, as they say, "broad spectrum UVA and UVB protection". **Allah Ta'ala has also granted us a "Broad Spectrum Sin Protection" – and it is 'marketed' as "TAQWA".**

This Taqwa blocks us from the harmful effects of **sin exposure.** It is *'sin-prevention'* which we cannot remain without. The instruction in its use is simple : **Apply it generously, all over one's heart, body and soul, for maximum protection against sins**: i.e. be conscious of Allah Ta'ala in every sphere of life.

---

[18] *Zikrullah* : Remembrance of Allah Ta'ala
[19] *Tilawah* : Recitation of the Qur`aan Shareef
[20] *Durood Shareef*: Seeking Allah's Blessings on the Prophet (Sallallaahu 'alayhi waSallam).
[21] *Ishraaq, Dhuhaa, Awwabeen, Tahajjud* : Optional prayers

2

Avoiding the Ash Clouds of Sins

Extracted from one of Hazrat Maulana's last Informal programmes in Madina Munawwarah

One young friend of mine, who is a pilot, recently flew to Australia. Due to the ash clouds, they were told they would not be able to take off. They were thus delayed a few days.

When he returned, I asked him : *'There was still a lot of ash. What did you'll do?'*

He said : *'They gave us a flight path whereby we could bypass the ash clouds. We took this route and we avoided the ash.'*

I then asked him : *'Did you take any lesson from that?'*

He, in turn, asked : *'What lesson?'*

I explained :

'The lesson is this : When there was a lot of ash, then there was danger that the ash-cloud would damage the engine of the Boeing you were flying. Your life was in danger and the lives of all the passengers were in danger. If you were caught in such an ash-cloud, you could have gone and the passengers could have gone. So they gave you a 'round about' route, to avoid the ash clouds and reach your destination.

The lesson we take is that when there is temptation to sin, or some fitnah[22] approaching, we must avoid it. We must take a 'round about' route. If that plane crashed, the lives would have gone. However, here, if there is a 'crash' – i.e. the person falls into sin – the spiritual life – Imaan - can go.

…Some of those crashes take the person's Imaan away.

Some pretty or handsome face takes away the Imaan of a person, or some other temptation or invitation to Haraam leads to a spiritual crash. The environment of drugs, pornography, fornication and adultery, gambling, music, etc. are like those ash-clouds.

The Muslim avoids all areas of sins – whether the cinemas, clubs, theatres or other venues of vice. To whatever extent he can avoid, he avoids. He takes a 'round about' route so that he can reach his destination safely. And the destination of a Muslim is Jannah[23].

If there is a group of young girls dressed indecently and the gaze falls on them accidentally, then try and avoid an encounter with them. Don't even look again. Think that the ash clouds are approaching. …If the person cannot lower his gaze and quickly walk pass, then he must move in another direction. Cross the street. Go over to the other side. Take another route lest he gets

[22] *Fitnah* : trial / mischief
[23] *Jannah* : Paradise

caught in the ash cloud of fitnah and loses his Imaan and Aakhirah[24].

I told this pilot friend : 'When you are flying the plane, then you avoid the ash clouds. Avoid those clouds of fitnah as well. …On the plane itself, there will be encounters with the air-hostesses and female passengers. At that time, guard the gaze. **You** must be an example. You must show to others : **I am a Muslim**. …That you do not behave like the other pilots behave.'

And the same applies to all of us. We too face different 'ash-clouds' of fitnah – whether on the plane or train, whether at work or in the bazaars and market places, whether at school or college. How do we respond? Do we adopt Taqwa[25]? Do we fear Allah Ta'ala? Do we take the opportunity to prove our sincere and deep love for Allah Ta'ala? Do we subscribe to *'Fafirroo Ilallaah'* – i.e. we flee to Allah Ta'ala? Or do we recklessly 'fly' into the ash clouds of sins, unconcerned that we may be meeting our spiritual death?

There is no doubt that the environment around us is hazardous, dangerous and high-risk for our Imaan. Despite the scenario, a Muslim must be courageous. **We <u>do</u> have the courage. We need to only make use of that courage.**

Steer the heart and body away from those ash-clouds of fitnah if we want to reach the Hereafter safely, if we want to enter Jannah without delay; and above this, if we want to earn the Pleasure of Allah Ta'ala.

---

[24] *Aakhirah* : Hereafter
[25] *Taqwa* : Piety / to abstain or restrain oneself from that which is forbidden.

How do we build up this spiritual strength, whereby we avoid sins like how the pilot avoids the ash clouds, or like how we would avoid the plague?

We work on developing the quality of Ihsaan.

Rasulullah (صلى الله عليه وسلم) explained the quality of Ihsaan as:

أَنْ تَعْبُدَ اللّٰهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

"THAT YOU WORSHIP ALLAH AS IF YOU ARE SEEING HIM, AND IF YOU CANNOT SEE HIM, THEN HE SEES YOU (ANYWAY)."

The knowledge and the understanding have to be deeply impressed in the heart and mind : **"Wherever I am, my Allah is watching."**

My Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (Daamat Barakaatuhum) says in poetry :

"If you hide and commit sins,
Someone is watching from above (Allah Ta'ala)..."

A Muslim works towards developing the *sifat* (attribute) of Ihsaan in all aspects of his life. It is not confined to the different forms of Ibaadah (worship), like Salaah, Fasting, etc.; rather it is a reality which should be found across the spectrum of our lives.

Unfortunately, this quality of Ihsaan – this Conscious Awareness of Allah Ta'ala - is something which is lacking in our lives. As such, we very quickly and easily lose sight of Deen and Shariah, we lose

sight of that Khauf[26] and Khashiyat[27] of Allah Ta'ala, or muhabbat (love) of Allah Ta'ala.

The moment we are occupied in the mundane activities of life, we incline towards negligence. We forget Allah Ta'ala is watching. And this 'ghaflat' (negligence) is the stepping stone to spoiling the harmony of life. This 'ghaflat' is the HEN which lays the eggs of sins.

On the other hand, if this attribute is cultivated and nurtured in all aspects of life, ...**"That you worship Allah as if you are seeing Him, and if you cannot see Him, then He sees you (anyway)."** …then this is opening the doors of success in both worlds.

The person who has developed within himself the beautiful state of "Ihsaan" will lead a very balanced life. Temptations will come his way, but he will not fall for those temptations. The quality of Ihsaan does not mean that shaytaan will then leave him (or her) alone. Shaytaan will work harder and will continue to tempt. However, due to this Muslim's conscious awareness of Allah Ta'ala, he will not fall for the temptations. He will resist them. And in this manner, he will also secure the Noor[28] of Taqwa. In this way, he becomes the friend of Allah Ta'ala.

إِنْ أَوْلِيَآؤُهٗٓ إِلَّا الْمُتَّقُوْنَ

"…VERILY NONE ARE THE AULIYA (FRIENDS OF ALLAH) EXCEPT THOSE WHO REFRAIN FROM HIS DISOBEDIENCE…"

[SURAH AL-ANFAL 8 : 34]

---

26 *Khauf* : Fear
27 *Khashiyat* : awe
28 *Noor* : Spiritual effulgence/ light

That Conscious Awareness of Allah Ta'ala makes us apply brakes and resist the temptation to sin. If we are faced with temptation, we will move away. Wherever we feel we will be tempted, then we will keep far from such areas. If an invitation to sin is extended to us, we will refuse and reject it.

Our dua is, as my Shaykh says, in poetry :

'(O Allah) wherever I am – whether on earth or in the skies – my Taqwa must always remain safe.'

❈ ❈ ❈ ❈ ❈

3

Formula for Unlimited Blessings

The Story of Hazrat Halima Sa`diyya (رَضِیَ اللہ عَنْہُ), the foster mother of Rasulullah (صَلَّی اللہُ عَلَیْہِ وَسَلَّم) is well-known.

The custom of the Arabs who lived in the towns was to entrust their young children in the care of the Bedouin women, who earned a living by being wet nurses. For the town Arabs, this time afforded their children the healthy environment of the desert, facilitating good health, strength and an opportunity to master the rich, untainted speech of the Bedouins.

Thus, it was the good fortune of Hazrat Halima Sa`diyya, that Rasulullah (صَلَّی اللہُ عَلَیْہِ وَسَلَّم) was destined for her.

In the many books on the Seerah[29], we read Hazrat Halima's personal account of how she, her husband and baby travelled in the company of other women, in search of children to suckle. It was a time of famine and drought, and theirs was a state of hunger and want, to the extent that she could not even feed her baby.

On reaching Makkah Mukarramah, none of the women were prepared to accept Rasulullah (صَلَّی اللہُ عَلَیْہِ وَسَلَّم) once they were told that he was an orphan. Their hope was to secure a child whose father would reward them generously.

[29] *Seerah* : Biography / way of life

Whilst the other women were successful in their quest, Halima was not. Before departing from Makkah Mukarramah, she decided to take the orphaned baby, rather than have none to take home.

Hazrat Halima related herself, that the moment she lifted him into her arms, she found to her great surprise, that she had sufficient milk to feed him, as well as feed her own little baby. And she thereafter related the good fortune that came their way, whilst taking care of the little Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّم): Their she-camel was suddenly blessed with plentiful of milk; her lean, slow donkey was suddenly blessed with strength and speed; their barren land was blessed with plentiful of grass for their animals to feed on. And like this, prosperity filled their home due to the presence and blessings of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم).

Reflecting over this, we learn so much: Just the physical body of Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) coming into the arms of Hazrat Halima as a little baby, caused such blessings to pour into their lives.

Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) was not able to give lengthy speeches in the arms of Hazrat Halima; nor was his character, his dealings, his relationships with people, his honesty and his truthfulness, his charity and his sincerity, his nobility and forgiveness, and other beautiful characteristics apparent at that time, when she took the little baby into her arms. At that stage, it was only the physical body of Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) as a baby … yet look at the tremendous Barakah.

Blessings in their lives, in their home, in their time, in their animals and crops, in their food… Blessings in everything.

If so much of Barakah came with just lifting and carrying the physical body of Nabi (صلى الله عليه وسلم), then what would we say about the Barakaat and the blessings that a person will see and experience in his own life, if he has to implement the teachings and character of Nabi (صلى الله عليه وسلم)?

What kind of blessings will the Ummah of Rasulullah (صلى الله عليه وسلم) experience if they have to bring into their lives, the beautiful Sunnah?

We will experience the same Barakaat that Allah Ta'ala gave to Hazrat Halima and thereafter what became even more manifest in the lives of the Companions of Nabi (صلى الله عليه وسلم).

Look at their condition: Most of the Sahaba-e-Kiraam (رَضِيَ الله عَنْهُمْ) were extremely poor, undergoing extreme difficulties, tests and trials. But with the implementation of the teachings of Nabi (صلى الله عليه وسلم) in their lives, look at the Barakaat that Allah Ta'ala gave to them: The Persian Empire at their feet, the Roman Empire at their feet – something that could not be even imagined at one time, but the Prophecies of Nabi (صلى الله عليه وسلم) were seen and experienced by them.

Of course they did not just sit and do nothing. They did what they had to do - they fulfilled their part of the contract. They performed their Salaah, they gave their Zakaah, they kept their fasts, they performed Hajj if it was Fardh, they were kind, they

were charitable, they were honest, they were truthful; each one brought the beautiful, noble character of Nabi (صَلىاللهُعليهِوَسَلم) in his or her life. …They went forth in Jihad with Nabi (صَلىاللهُعليهِوَسَلم), and after his demise also, they spread the message of Islam and the teachings of Rasulullah (صَلىاللهُعليهِوَسَلم) in the world – and then look at the Barakaat that came pouring into their lives… *"Barakaat minas samaa'i wal ardh"* (Blessings from the heavens and the earth).

Thus, if we look at that incident of Hazrat Halima Sa`diyya (رَضِىَ الله عَنْهَا), and the blessings of just taking Rasulullah (صَلىاللهُعليهِوَسَلم) into her arms as a baby, then we draw the lesson: **Blessings are sure to follow, in abundance, if we only bring into our lives the beautiful Sunnah of Rasulullah** (صَلىاللهُعَليْهِوَسَلم).

So simple.

Let those who wish to enjoy blessings, bring alive the Sunnah.

❊ ❊ ❊ ❊ ❊

4

Fashion

Fashion is a test of the very severe kind. In fact, it is a madness and an obsession that has afflicted many. It makes a person blind, except to the chase of keeping up with the latest fashion trends, styles and designs; which are ever changing.

Have we ever stopped to think that one day, very soon, we will leave this world wrapped in a simple *kafan* (shroud), the pattern and style of which has remained the same and will always remain as is?

How senseless it is to make fashion the *'be all and the end all'* of our lives, when the inescapable occasion of death calls for just one *kafan*, **with no designer names or brand labels.**

Hazrat Maulana Jalaluddeen Rumi (رَحْمَةُ اللهِ عَلَيْهِ) makes plain this reality :

The world is 'darul ghuroor' - A world of deception
The day man is delivered to his grave,
Nothing except his shroud accompanies him

Since some people would have even competed in giving a costly *kafan*, Rasulullah (صلى الله عليه وسلم) said : *"Do not be extravagant in shrouding, for it will be quickly decayed."*[30]

[30] Abu Dawood

Hazrat Abu Bakr Siddiq (رَضِیَ اللہ عَنْہُ) had stated before his demise: *'…New clothes befit the living and old clothes befit the decaying body.'* This does not mean that new material must not be used for the *kafan*; rather it was said to prevent any kind of "competition" and differentiation in the *kafan* of rich from poor.

To wear good clothes, eat fine food and live well is not Haraam (forbidden), if the earnings are Halaal (lawful) and our obligations to the poor and needy are also met.

Many Muslims do not fulfil the obligation of Zakaah[31] and Sadaqaat[32] which is binding upon them, thus denying the poor and needy what rightfully belongs to them. This is a very major sin and the punishment is very severe.

Whilst it is permissible to live well, it is not acceptable to be lavish, exceeding all bounds of Islamic guidelines, ignoring the plight and the dire circumstances of the poor and needy. Many are without employment, food and even homes – more especially in these times wherein inflation has gone through the roof, and a loaf of bread and a litre of milk are beyond the means of the poor. We should be considerate and remember that we will be questioned about our expenditure on the Day of Qiyaamah[33].

…What has to be understood is that we must not become slaves of passion and fashion, nor should our dressing be a source of

---

[31] *Zakaah:* An obligatory form of charity, due upon those who have a certain amount of wealth, to give to the poor and needy. This is a pillar of Islam. (Details can be found in books of Jurisprudence)

[32] *Sadaqaat* : Other forms of charity.

[33] *Qiyaamah* : Resurrection

pride and arrogance.

It is within acceptable limits to wear beautiful clothes, out of appreciation for the wealth bestowed upon us. A Hadeeth makes mention : **"Allah loves to see the effects of His blessing on His slave."**[34]

Another Hadeeth states: **"Allah is Beautiful and loves beauty. Pride means denying the truth and looking down on people."** [35]

Allah Ta'ala highlights this outward adornment as a Divine Blessing, but categorically states that the best adornment is the adornment of righteousness.

يٰبَنِىْٓ اٰدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُّوَارِىْ سَوْاٰتِكُمْ وَرِيْشًا ؕ وَلِبَاسُ التَّقْوٰى ۙ
ذٰلِكَ خَيْرٌ ؕ ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ لَعَلَّهُمْ يَذَّكَّرُوْنَ۝

"O CHILDREN OF ADAM! WE HAVE BESTOWED CLOTHING UPON YOU TO COVER YOURSELVES AND AS AN ADORNMENT, AND THE CLOTHING OF RIGHTEOUSNESS, THAT IS THE BEST. SUCH ARE AMONG THE SIGNS OF ALLAH, THAT THEY MAY RECEIVE ADMONITION."

[SURAH AL-A'RAAF 7:26]

Thus, our clothing and accessories should not become the medium of us falling prey to the deadly diseases of *takabbur* (pride), *ujub* (vanity) and *riyaa* (show and ostentation), as is so common today.

---

[34] Tirmizi
[35] Sahih Muslim

We have been cautioned in the Hadeeth in regards to even the **intention** behind our dressing : **"Whoever wears garments for fame, Allah will clothe him with the garment of disgrace."** [36]

It is this diversion and game of "fashion" which literally gulps and swallows Muslim money and opens the doors of wastage, extravagance, rivalry, living beyond one's means, purchasing on interest; and being negligent of the purpose of this worldly life.

There is great ease and comfort in simple living without being shackled by the need to change with changing designs and fashion. ***Simplicity is a part of Imaan*** [37] and

وَلِبَاسُ التَّقْوٰى ۙ ذٰلِكَ خَيْرٌ ؕ

'THE DRESS OF RIGHTEOUSNESS - THAT IS THE BEST.'

[SURAH AL-A'RAAF 7 : 26]

There are those who use the *Ahaadeeth* on neatness, *Taharah*[38] and so forth, as justification for modern day lavishness; whereas fashion, lavishness and extravagance are very different from neatness and good grooming.

Hazrat Khwaja Azizul Hasan Majzoob (رَحْمَةُ اللهِ عَلَيْهِ) very aptly stated :

You are always concerned : 'I must remain above all.
My fashion and beautification must excel all.'
Is this how one who is going to die, lives ?
The outward beauty of the world has deceived you.

[36] Abu Dawood
[37] Abu Dawood
[38] *Taharah* : purity / cleanliness

5

Family Ties

Allah Ta'ala holds back His *Rahmah* (mercy) from those who break family ties.

If the tie is broken solely for the pleasure of Allah Ta'ala; for some **legitimate Islamic reason**, then to do so would not be a sin.

However, we who are the slaves of our egos and nafs should be careful that shaytaan does not instigate us to sever family ties in the name of Deen[39], whereas it is, in reality, for the sake of our nafs[40]. As a result of breaking ties, the entire family – in truth, the entire community suffers. Allah Ta'ala holds back His blessings.

Hazrat Abdullah Ibn Abi Aufa (رَضِیَ اللہ عَنْہُ) had related that in the evening of the Day of Arafah, the Sahaba (رَضِیَ اللہ عَنْہُمْ) were sitting with Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) when he announced: *'Anyone who has broken his relationship with any of his kin, should leave the company and not sit with us.'*

ONLY ONE man got up and left… clearly illustrating that the Sahaba-e-Kiraam (رَضِیَ اللہ عَنْہُمْ) upheld and preserved family ties.

The man returned after some time and informed Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) that on hearing the order, he immediately went to

---

[39] *Deen* : religion
[40] *Nafs* : ego

his aunt with whom he had severed ties. He explained to her the instruction of Rasulullah (صلى الله عليه وسلم). On hearing it, she made a dua of forgiveness for him, and he for her, and they reconciled. Rasulullah (صلى الله عليه وسلم) was extremely pleased, allowed him to rejoin their company, and explained to his companions that **Allah Ta'ala does not grant His blessings on a community among whom there is someone who has broken off family ties.**

If we have to consider our times, then in almost all cases it is because the ego has been hurt by the snubbing or bad attitude of relatives that causes the break up. As Muslims, we should be good to our relatives, even if they are unkind to us. The Hadeeth states :

'He who reciprocates good treatment does not really strengthen family bonds; but the one, who through kind behaviour, strengthens his ties of kinship with those who sever relations with him, does so.'[41]

Whilst visiting another country on a lecture tour, a brother met me and said to me that he has elderly parents, whom he is taking care of. However, from their side, there is no appreciation. He keeps serving them and giving to them, but there is no expression of gratitude.

His brother visits the parents 'once in a blue moon' and brings a gift; and for this, the parents sing this son's praises. And yet, this is the son who seldom gives them his time and hardly ever serves

[41] Bukhari and Tirmizi

them. So the brother said that this was eating him up, that he is doing so much, but the attention and appreciation is going to the brother.

I replied to him: ***"Remember just one simple thing, and all this disappointment and these frustrations will disappear:***

"DO FOR ALLAH'S PLEASURE
HE WILL GIVE FROM HIS TREASURE."

Simple …and see how, despite their ingratitude and inattention, you will find tremendous happiness in the sacrifices you make for your parents. And Allah Ta'ala will show you His happiness in various bounties, on your sincerity and service to your parents."

Alhamdulillah, the brother was extremely thankful for this piece of advice and was already happy with the great honour and privilege of serving his parents.

❊ ❊ ❊ ❊ ❊

6

The Rose Garden

One of my uncles is an artist. Amongst his paintings, he had a picture of a rose held in a hand. The thorn from that rose flower had injured the person's thumb and blood trickled down that thumb.

In 1969, when I returned home, after 7 years in India, he asked me to choose any painting. I chose this particular one, since it conveyed a message with deep meaning. …What is the message?

Don't think that there is no danger in the rose garden. That garden may be filled with all kinds of charming, colourful and fragrant rose flowers, but don't go in, thinking that there is no danger.

Beneath the petals of those beautiful, fragrant and sweet smelling flowers are thorns. Safeguard yourself and your garments when you walk through that garden, for those thorns cannot be trusted. They could cause you injury.

This world is like that beautiful garden. Smell the fragrance – i.e. make use of the things of the world. Use and enjoy everything *Halaal*[42], but beware of sins... the thorns of sins. These cannot be trusted, for these will definitely cause harm and injury. So do not fall for the temptation to touch, see, hear, speak or walk towards Haraam.

---

[42] *Halaal* : Lawful

The thorns of **sins** not only scratch and wound our bodies, they also pierce, damage and mar our delicate Imaan. The detrimental consequence of these thorns can even lead to ruin in the Hereafter. How many have lost their health, to Aids and other such diseases? How many have forsaken their religion for a beautiful or handsome face, or some wealth, power, name – at the great cost of their salvation in the Hereafter?

The message conveyed by this picture is that we need to take the walk of life, through the garden of this world, with caution and care. *This caution and care is what is termed* ***Taqwa*****[43].**

It has been mentioned that once Hazrat 'Umar (رَضِیَ اللہ عَنْہُ) asked Hazrat Ubayy bin Ka'b (رَضِیَ اللہ عَنْہُ): *'What is* ***Taqwa****?'*

He, in turn, asked : *'Did you have the experience of walking through thorny shrub?'*

Hazrat 'Umar (رَضِیَ اللہ عَنْہُ) replied : *'Yes.'*

Hazrat Ubayy bin Ka'b (رَضِیَ اللہ عَنْہُ) asked : *'How did you walk ?'*

Hazrat 'Umar (رَضِیَ اللہ عَنْہُ) replied : *'I rolled up my garment and walked very carefully and cautiously, so as not to be harmed by the thorns.'*

Hazrat Ubayy bin Ka'b (رَضِیَ اللہ عَنْہُ) responded : *'That is Taqwa.'*

[43] *Taqwa* : Piety / to abstain or restrain oneself from that which is forbidden

7

Powerful Detergents

There are many laboratories in the world, working and specializing in detergents. Each one trying to produce the best detergent, which would be the easiest in removing stains.

Each company makes a claim that their detergents are the best, giving you a power-cleaning wash and removing the toughest stains.

In the spiritual world, we find that the spiritual heart is such a sensitive entity that is easily stained. Some stains are easy to remove; others are very difficult to do away with.

Thus, the spiritual heart also requires detergents for the heart to remain ***'whiter than white', 'brighter than bright'*** or ***'super bright'*** – as we read in different advertisements.

Those stains of the spiritual heart (i.e. one's minor sins) which are easy to remove, are washed away with the water of Wudhu (ablution), with Salaah and with many different Ibaadaat, which the Ahaadeeth have informed us, have the effect of removing the stains of sins.

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) said : ***'Whoever performed Wudhu and performed it well (i.e. according to the prescribed rules), all his sins will go out, even from under his nails.'***[44]

[44] Muslim

Rasulullah (صَلى‌اللهُ‌عَليهِ‌وَسَلَم) said: ***'Each of the five Salaahs expiates the sins committed since the Salaah preceding it.'***[45]

The 'Ulama mention that Ahaadeeth of this nature refer to minor sins. **Major sins require sincere Taubah.**

Major sins leave 'tough' stains which require a hard wash with a very strong detergent. The power detergents, which have the effect of removing the big and unsightly blotches and splotches of major sins on the spiritual heart are **sincere Taubah and Istighfaar**, and if one wants a bright, white spiritual heart, then the 'bleach' of Zikrullah should be used – just as we use bleach to whiten garments.

Of course, the effect upon our hearts is dependent on our sincerity, our abstinence from all sins, as well as our obedience to Allah Ta'ala and Rasulullah (صَلى‌اللهُ‌عَليهِ‌وَسَلَم).

If the stains of major sins are not removed, then the heart not only becomes pitch black, it becomes hard, and at this stage the person's Imaan is on dangerous ground.

Allah Ta'ala mentions in the Qur`aan Shareef :

كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ

"NO! BUT THAT WHICH THEY USED TO COMMIT HAS COVERED THEIR HEARTS WITH RUST…"

[SURAH MUTTAFFIFEEN 83 : 14]

[45] Muslim

The rust that accumulates with indulgence in sins covers the heart and deprives the person of the ability to distinguish between good and bad, right and wrong, *Haq* (Truth) and *Baatil* (Falsehood).

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) explained : ***"When a Mu'min (believer) sins, a black dot appears on his heart. If he repents and seeks Allah's forgiveness, his heart becomes cleansed and polished. If he continues to commit more and more sins (without repenting), the spot continues to spread and ultimately covers all of his heart."***[46]

❊ ❊ ❊ ❊ ❊

[46] Tirmizi

8

Durood Shareef

During a visit to Madina Munawwarah[47], I was sitting in the courtyard, on the marble floor outside Masjidun Nabawi[48] (صلى الله عليه وسلم), near the Raudha Mubarak[49]. I was looking at the Green Dome, and in deep thought. A doctor, from Johannesburg, walked by. After greeting me with Salaam, he asked me as to what I was watching.

I replied : *'The flights coming into Madina Shareef.'*

He replied : *'No planes are permitted to fly in the vicinity of the Haram Shareef[50].'*

I explained : ***'The flights are the flights of the angels, who have collected the Durood[51] and Salaam[52] of millions of Muslims, throughout the world, and who are now conveying these to Rasulullah (صلى الله عليه وسلم).'***

The Hadeeth Shareef mentions : ***'Verily Allah has certain angels wandering all over the earth. They convey to me the Salaat of my Ummah.'[53]***

---

[47] *Madina Munawwarah* : The Enlightened City
[48] *Masjidun Nabawi* (صلى الله عليه وسلم) : The Sacred Mosque of the Prophet (صلى الله عليه وسلم) .
[49] *Raudha Mubarak* : Blessed garden (in reference to the Prophet's (صلى الله عليه وسلم) grave)
[50] *Haram Shareef* : The Holy Mosque of the Prophet (صلى الله عليه وسلم)
[51] *Durood/Salaat* : Seeking Allah's Blessings on the Prophet (صلى الله عليه وسلم).
[52] *Salaam* : Salutation to the Prophet (صلى الله عليه وسلم) .
[53] Nasa'ee

…This should not be difficult to understand in this day and age of advanced technology. Thousands of people are making phone calls to people in different cities and countries of the world. Within seconds, there is a connection and the person is able to speak.

Rasulullah's (صلى الله عليه وسلم) *Ihsaan* (favour) upon us is tremendous. Durood Shareef should therefore become our daily practice as it develops that connection with Nabi (صلى الله عليه وسلم).

Using the remarkable gift of imagination, one should imagine the angels conveying one's Durood Shareef in the court of Rasulullah (صلى الله عليه وسلم), or imagine standing before the *Raudha Mubarak* and personally presenting S̲alaat and Salaam to the Master of all men, the Seal of all the Prophets, the Crown of the Believers, the Illuminator of the universe, the Leader of the pious, the Protector and Guide of the Believers and the Beloved of Allah Ta'ala, Sayyidina[54] Muhammad (صلى الله عليه وسلم).

This noble and lofty *Ibaadah*[55] of conveying S̲alaat and Salaam with sincerity, attention and meditation will create a *'kaifiyyat'* or special feeling within the heart as well as gain one the *Qurb*[56] of Allah Ta'ala, since Rasulullah (صلى الله عليه وسلم) is the Beloved of Allah Ta'ala.

---

[54] *Sayyidina* : Our Leader
[55] *Ibaadah* : Worship
[56] *Qurb* : proximity, nearness.

Moreover, the person who conveys Salaat and Salaam becomes the beneficiary to many, many bounties, in this world and the next. Some of these are :

- Sins are forgiven,
- Stages elevated in the hereafter,
- Protection from Jahannum,
- Protection from harm,
- Intercession of Rasulullah (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم),
- Securing the pleasure of Allah Ta'ala,
- Attracting blessings in wealth,
- Dispelling poverty

Durood Shareef also draws the *Rahmah* (mercy) of Allah Ta'ala and invites *Barakah* (blessings) into our homes, businesses, and lives, as well as grants relief from various anxieties.

Through the recitation of Durood Shareef, our duas (supplications) are also accepted, Insha-Allah.

❁ ❁ ❁ ❁ ❁

9

Students and Bay'ah

In the past, students of Deen applied themselves fully and completely to their studies. Thereafter, they became *bay'ah*[57] and traversed the path to Allah Ta'ala (Sulook). All their time was fully occupied with studies. There was no such 'free' time to pass. Their studies were their *Ibaadah* and *Mujahadah*[58].

In these days, *fitnahs* are crashing upon the Ummah[59], like an avalanche. Students have more free time. This free time gives shaytaan and nafs the opportunity to lead them into all kinds of sins. Many students of Deen have become toys for nafs and shaytaan: Just the cell phone alone has become the means of trapping them in illicit relationships, pornography and other vices. What then of the other *fitnahs* that they are exposed to?

…Due to the deficiency in *'tarbiyyah'*[60] and the general indifference by students, in respect to practicing on their *Ilm* (knowledge), the Mashaa`ik of the time accept students for *bay'ah*.

Our students of Deen need to seriously consider submitting themselves to a Shaykh who is "kaamil"[61] and with whom there is *"munasabat"* (compatibility). They should thereafter keep his

---

[57] *Bay'ah* : Pledging Allegiance
[58] *Mujahadah* : Striving
[59] *Ummah* : Community of Muslims
[60] *Tarbiyyah* : nurturing/ guiding
[61] *Kaamil (Shaykh)* : An experienced, learned, practicing, pious Shaykh

company, benefit from his guidance and advice, and strive to complete the process of Islaah (reformation) and Tazkiyah (purification), under such a Shaykh. This will make them 'Ulama in the true sense of the word.

Otherwise we just have mass production of 'Ulama, but very little "haqeeqat"[62] of years of knowledge. Titles have become so cheap, that they have become a crying shame and embarrassment for the Ummah. …Emphasis is given to titles and accolades, whereas attention should be directed towards Islaah and Tazkiyah.

❊ ❊ ❊ ❊ ❊

[62] *Haqeeqat* : reality

10

Qasms

Taking a Qasm (Oath) in the name of Allah Ta'ala has become all too common in these days. Qasms are taken for almost anything and everything, and often, over trivial matters – so much so that many take a Qasm and lie – (نَعُوْذُ بِاللّٰهِ مِنْ ذٰلِك)[63]

What has happened, is that we have 'reduced' the greatness of taking a Qasm in the name of Allah Ta'ala.

A Qasm[64] should only be taken if necessary.

Taking a Qasm is not to be treated in the light hearted manner that we do, or as a joke – that any little thing or on petty and silly issues, a person utters some oath, and sometimes many, many times in a day. **It becomes a mockery of the name of Allah Ta'ala.**

If a person has to break an oath or do something contrary to his oath, then he will have to give *'kaffarah'.*

- Kaffarah comprises of feeding 10 persons with two meals each. Alternatively, he could give some dry groceries to each poor person.

[63] (نَعُوْذُ بِاللّٰهِ مِنْ ذٰلِك) *Na-oozu Billahi min zaalik* : We seek Allah's protection from that.
[64] It is a major sin to take an oath in the name of anyone other than Allah Ta'ala.

- He also has the option of giving some clothing to 10 poor persons. The clothing must be such that it can cover a major portion of the poor person's body.

- If a person is poor and is unable to fulfill the requirements of Kaffarah, he will have to fast for 3 days consecutively.[65]

❊ ❊ ❊ ❊ ❊

[65] There are many more masaa`il (rules) relating to Oaths, Vows and Kaffarah. Refer to the Beheshti Zewar or a reliable kitaab of Jurisprudence or find out details from an Aalim.

11

Leashing the Nafs

Whilst taking a walk through a park one morning, accompanied by some friends, we passed by a sign which is generally found in many parks. It read :

NO DOGS ALLOWED EXCEPT ON LEASH

Considering a deeper meaning to the sign, I mentioned to my companions: *Our nafs (ego) is akin to a dog. The nature of an undisciplined, unleashed dog is that it will run behind people, barking and frightening them, relieve itself anywhere, devastate and lay waste the delicate flower beds as it tramples them, spoil people's picnics, etc. Without its leash and without training, it can scare, harm and bite others, as well as cause damage. Therefore the Parks Board insists that dogs be on leash.*

A dog, well trained, will obediently remain on leash, under the control of its master and will not cause inconvenience or damage. It will walk alongside its master and do as he commands.

The temperament of the nafs (carnal self/ego) is like that of the dog. It also needs to be disciplined and trained, and it also requires a leash. This leash is the leash of Shariah, the love and fear of Allah Ta'ala, and fear of accountability on the Day of Judgment, tied tightly and securely around its neck.

Without this leash, the person will break the commands of Allah Ta'ala and violate the rights of creation. The person will steal, gamble, fornicate, suppress, oppress, abuse the spouse, children or parents, and perpetrate various other crimes. Malice, greed, jealousy, pride and other filthy, vile qualities will also be found in the person's heart. People will distance themselves from such a person for fear of being harmed or troubled.

The person who has disciplined his nafs and controls it with the leash of Shariah, will find that it becomes submissive and compliant to the instructions of its Master. The person then finds it easy to fulfill the rights of Allah Ta'ala as well as creation, since the nafs is now compliant to its Master's commands. The person will want to do good deeds, assist people and invite others to Deen. …He will not cause harm to people; rather he will benefit them. People will then love such a person.

When there is a need to go to the shops, factories, airports, hospitals, etc., the person will first leash the nafs with the *Khauf* (fear) and love of Allah Ta'ala and then go about the fulfillment of duties.

Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) said : **"The intelligent one is he who suppresses his desires and practises for what is after death, and the foolish one is he who makes his nafs follow its desires and (he) places (baseless) hope on Allah."**[66]

[66] Tirmizi

12

Why the suffering?

Many ask the question : *Why is the Ummah suffering so much, despite millions making dua throughout the world, and millions making dua during Haj and Umrah? Why is there no change?*

The answer can be understood by way of an analogy :

A son is disobedient and rebellious towards his father's instructions, and arrogant in his stance against his father, demanding, swearing, abusing and adopting the bad behaviour as found common in this day and age. The father is deeply hurt, offended and angered and when he has had enough of the insolence and arrogance, he finally resorts to breaking off ties with his son. He cuts off all privileges.

Now, if the entire family, even the entire community, tells that father : *"Forgive him. He is your son…"*

That father will respond : *"I have no problem with forgiving him. All he has to say is, "I'm sorry", and I will forgive him."*

However, on being encouraged to humble himself and ask for forgiveness, the son retorts with arrogance: *'Why must I? Why do I need to? I'm independent! I don't need him!'*

Then will that father forgive that son? Will he grant the privileges of money, car, etc.?

Similarly, the Auliya Allah[67], the Sawliheen (the pious) and so many more are making dua for the Ummah. …In fact, if all the Auliya Allah were to gather on the Day of Arafaat and earnestly pray for the Ummah, Allah Ta'ala will most assuredly be prepared to forgive. However, from our side, there is a step to be taken – and this is what the majority are not prepared to do: They are not prepared to take the step of **"CHANGE".**

Allah Ta'ala's doors are ever-open. Allah wants us to become His. He wants to forgive us and shower His infinite Mercies and Blessings upon us, but we are not prepared to take the step of obedience, the step that will secure His Forgiveness and Pleasure.

Unfortunately, the majority do not want to sincerely repent from their sins, let alone acknowledge their sins. Many justify and reason their sins, even dispute and argue regarding Allah Ta'ala's Commandments, as if they have some kind of authority over Allah Ta'ala (نَعُوْذُ بِاللّٰه). So many are brazen in their indulgence in sins, as if challenging Allah Ta'ala, like that arrogant son : *"What can You do? I'm not in need of You!"* (نَعُوْذُ بِاللّٰهِ مِنْ ذٰلِك)

With this kind of behaviour and attitude, can we expect any favours, any privileges or any kind of assistance from Allah Ta'ala? We are living in a fool's paradise if we think that we can continue sinning and still be recipient of Allah Ta'ala's bounties and aid.

[67] *Auliya Allah* : Friends of Allah Ta'ala

If we truly want Allah Ta'ala's assistance, then we have to give up sins.

Many, many are not even fulfilling the Fardh Injunctions – Salaah, Zakaah, Fasting in the month of Ramadaan, etc., and there are others who naively depend on wazeefas to solve their problems, not prepared to give up sins. This is sheer foolishness. **Wazeefas and taweezes are no barrier against the azaab of Allah Ta'ala, when there is indulgence and persistence in sins.**

Then we have those Muslims who, in the face of natural disasters, war, genocide, etc. begin to question the existence of God or ask as to where is Allah Ta'ala's Mercy and Compassion, or ask if He is seeing all that is happening. (نَعُوْذُ بِاللّٰه).

Allah Ta'ala is not blind or deaf. He does not want chaos. Allah Ta'ala wants peace. However we have to fulfill the conditions of the contract. The first condition is that we become Believers who are 'kaamil' (perfect). If we implement Deen in our lives, adopt Taqwa and follow the noble example of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) then the conditions will change.

The Day the Ummah fulfills its duties, across the board – making a total change, then our suffering will be replaced with success, prosperity and happiness and people of other faiths will also accept Islam.

Allah Ta'ala explicitly spells out His conditions and His promises:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ
فِى الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ص
وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِى ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا ط
يَعْبُدُونَنِىْ لَا يُشْرِكُوْنَ بِىْ شَيْئًا ط وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَأُولٰئِكَ هُمُ الْفٰسِقُوْنَ ○

"ALLAH HAS PROMISED, TO THOSE AMONG YOU WHO BELIEVE AND PERFORM RIGHTEOUS DEEDS, THAT HE WILL, OF SURETY, GRANT THEM IN THE LAND, INHERITANCE (OF POWER), AS HE GRANTED IT TO THOSE BEFORE THEM; THAT HE WILL ESTABLISH IN AUTHORITY THEIR RELIGION – THE ONE WHICH HE HAS CHOSEN FOR THEM; AND THAT HE WILL CHANGE (THEIR STATE), AFTER THE FEAR IN WHICH THEY (LIVED), TO ONE OF SECURITY AND PEACE: ' THEY WILL WORSHIP ME (ALONE) AND NOT ASSOCIATE ANYONE WITH ME.' IF ANY DO REJECT FAITH AFTER THIS, THEY ARE REBELLIOUS AND WICKED."

وَأَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَأَطِيْعُوا الرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ○

"SO ESTABLISH SALAAH (PRAYER) AND GIVE REGULAR CHARITY (ZAKAAH); AND OBEY THE MESSENGER THAT YOU MAY RECEIVE MERCY."

[Surah Noor 24 : 55 / 56]

Thus, we will have to fulfill our pledge by making the effort to obey Allah Ta'ala and His Rasul (صَلَّى اللهُ عَلَيْهِ وَسَلَّم), to see the fruit of our duas and receive the assistance of Allah Ta'ala – on an individual level, on a national level, and on an international level.

❃ ❃ ❃ ❃ ❃

13

The Final Taste

There is an incident related of a Sahabi (رَضِيَ اللهُ عَنْهُ), who, on coming across the verse:

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ۗ

'EVERY SOUL SHALL TASTE OF DEATH.'

[SURAH AL-AMBIYAA 21 : 35]

...read it so many times that a voice was finally heard saying: *'Your recitation has already caused the death of 4 Jinn.'*

In Arabic, the word, *'zaa`iqa'* means 'to taste'.

We should connect this *ayah* (verse) with what we understand of 'taste'. Sometimes the taste is bitter, sometimes it is sweet, and sometimes it is bitter-sweet. We have sugar-coated pills because everyone wants to taste sweetness. Everyone wants a taste of enjoyment.

Our beloved Allah Ta'ala is informing us of the final taste of this worldly life and that taste is the taste of death.

Death is an indisputable reality and each one has to experience it. So Allah Ta'ala tells us :

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ۗ

"EVERY NAFS SHALL TASTE OF DEATH ."

[SURAH AL-AMBIYAA 21 : 35]

Since the taste of death is a must for everyone that enters into this world, **we need to work on developing our spiritual appetite for death.**

If we want sweetness in death, then our actions will have to be sweet. …I do not think we need to even ask if there is anyone that would like a death which is 'bitter'.

Hazrat Maulana Yusuf (رَحْمَةُ اللهِ عَلَيْهِ) delivered his last bayaan (talk) in Lahore, Pakistan. It was during this talk that he had a heart attack, and it was on the way to the hospital that he passed away. He was only in his 40s, so his death was very sudden and unexpected.

A woman, who was deeply grieved over his death, had a dream, in which she saw Hazrat Maulana Yusuf (رَحْمَةُ اللهِ عَلَيْهِ). She asked him: *'How did you pass away?'*

He replied : *"The Tajalli[68] of Allah Ta'ala was so intense whilst giving that talk, that I could not bear it. A beautiful rose was then brought to me and as I smelt it, my soul departed."*

A few days later, Maulana Umar Palanpuri (رَحْمَةُ اللهِ عَلَيْهِ) who was a close friend of Maulana Yusuf (رَحْمَةُ اللهِ عَلَيْهِ), saw him in a dream and asked him : 'Did you meet Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم)?'

68 *Tajalli* : Special Mercy

He replied : *'Yes. Come I will also take you.'* – and in the dream, he takes Maulana Umar Palanpuri (رَحْمَةُ اللهِ عَلَيْهِ) with.

This is what we call **"sweetness" of death.**

To make our death sweet, we will have to make our a'maal (actions) sweet. We cannot expect roses and flowers to grow, if we plant thorns.

If we do A`maal-e-Sawleha (righteous deeds), then Allah Ta'ala promises a pleasurable life (***Hayaatan Tayyibah***) together with success in the next life.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثٰى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ ۝

"WHOEVER DOES RIGHTEOUSNESS, WHETHER MALE OR FEMALE, WHILE HE IS A BELIEVER - WE WILL SURELY CAUSE HIM TO LIVE A GOOD LIFE, AND WE WILL SURELY GIVE THEM THEIR REWARD (IN THE HEREAFTER) ACCORDING TO THE BEST OF WHAT THEY USED TO DO."

[SURAH AN-NAHL : 97]

If not, then read the incidents of the nations of the past and the bitter ends they met. …Allah Ta'ala protect us all.

❃ ❃ ❃ ❃ ❃

14

The Disease of the Spiritual Heart

Allah Ta'ala has stated in the Qur`aan Shareef :

إِنَّ أَكْرَمَكُمْ عِنْدَ اللّٰهِ أَتْقٰكُمْ ط

"VERILY THE MOST HONOURED OF YOU IN THE SIGHT OF ALLAH IS (HE WHO IS) THE MOST RIGHTEOUS OF YOU..." .

[SURAH HUJURAT 49 : 13]

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) also said : ***"Verily Allah does not look towards your physical appearances, or towards your riches; but He sees (the sincerity of) your hearts, and (the nature of) your deeds."***[69]

Allah Ta'ala does not look at our bank balances, our properties, our beauty, the colour of our skin, our physique, our lineage, our language, our gender, or the chain of degrees we may have obtained. **Allah Ta'ala looks at the heart. The discrimination is only on *Taqwa*[70].**

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) said : ***"Nearest and dearest to me are those who possess the virtue of piety (no matter what colour, race or nationality)."***[71]

---

[69] Muslim
[70] *Taqwa* : piety / abstention from all sins.
[71] Ahmad

Hazrat Abu Zarr (رضِیَ اللہ عَنْہُ) narrated that Rasulullah (صَلَّی اللہُ عَلَیْہِ وَسَلَّم) had said to him: ***"Verily you are not better than a fair-skinned person or a dark-skinned person except that you excel him by Taqwa (piety and fear of Allah)."***[72]

…There are so many of us who very foolishly and ignorantly pride ourselves over our wealth, family name, beauty – sometimes even our knowledge of Deen or the services we are rendering of Deen; considering these as the criteria for establishing our superiority over others.

Whenever the nafs asserts itself with : ***'I am better…*** *than him (or her)'*, then we should understand that we are on the same footing as shaytaan.

When Allah Ta'ala commanded the angels to bow down to Hazrat Aadam (عَلَیْهِ السَّلام), shaytaan refused to do so. When asked as to why, he asserted :

أَنَا خَيْرٌ مِّنْهُ ۚ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ۝

'I AM BETTER THAN HE. YOU CREATED ME FROM FIRE, AND HIM FROM CLAY.'

[SURAH A'RAAF 7 :12]

This opinion of : *'I am better…'* is reason enough for serious concern, since this attitude is what is termed as pride *(takabbur)*, arrogance and conceit *(ujub),* the cancer of the spiritual heart. This is such an ailment which also leads to the evil of boasting.

[72] Ahmad

Allah Ta'ala states :

إِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُوْرًا ۝

"VERILY ALLAH DOES <u>NOT</u> LIKE THE ONE WHO HAS PRIDE AND IS BOASTFUL."

[SURAH AN-NISAA 4 : 36]

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ط إِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ ۝

"AND SWELL NOT YOUR CHEEK (FOR PRIDE) AT MEN, NOR WALK IN INSOLENCE THROUGH THE EARTH; FOR ALLAH LOVES NOT ANY ARROGANT BOASTER."

[SURAH LUQMAN 31 : 18]

Allah Ta'ala makes evident His abhorrence by humiliating and abasing such a person and reducing the person's esteem in the eyes of people. It has been related from Rasulullah (صلى الله عليه وسلم): ***"…he who is proud will be abased by Allah, for though he considers himself great, he is lowly in the eyes of men to such an extent that he is of less value in their estimation than a dog or a pig."[73]***

To cure and purify the heart of these diseases one will have to submit to the scalpel of the surgeon of the spiritual heart - a *Muhaqqiq*[74] Shaykh. *Tazkiyah* (purification) of the heart and *Islaah* (reformation) of the nafs is not achieved by just reading of kitaabs.

[73] Abu Dawood

[74] *Muhaqqiq* : meticulous

Furthermore, no matter by what titles people may address us in this world, we still have to await the Day of Qiyaamah to know our worth by Allah. It will only be on the Day of Qiyaamah that we will find out as to who was *Afdhal* (most virtuous).

Maulana Sayyid Sulayman Nadvi (رَحْمَةُ اللهِ عَلَيْهِ) used to say:

Whether we live like this or live like that,
What is left to be seen is how our stay there will be
(i.e. the Hereafter).

❊ ❊ ❊ ❊ ❊

15

The Concealment of Women

Throughout the Qur`aan Shareef, besides the name of Hazrat Maryam (عَلَيْهَا السَّلَام) there is no name mentioned of any other woman; and yet there are so many verses relating to women; in fact an entire Surah has been named *'An-Nisaa'* (The Women).

When the Beloved wife of Rasulullah (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم), Hazrat Ayesha (رَضِيَ الله عَنْهَا) was slandered, Allah Ta'ala revealed 10 verses in Surah Noor[75], proving her innocence. However, her name is not mentioned.

Allah Ta'ala mentions the wife of Hazrat Nuh (عَلَيْهِ السَّلَام) and the wife of Hazrat Lut (عَلَيْهِ السَّلَام) as Disbelievers.

ضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ كَفَرُوا امْرَأَتَ نُوْحٍ وَّامْرَأَتَ لُوْطٍ ط كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتٰهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللّٰهِ شَيْئًا وَّقِيْلَ ادْخُلَا النَّارَ مَعَ الدّٰخِلِيْنَ ○

"ALLAH SETS FOR AN EXAMPLE TO THE UNBELIEVERS, THE WIFE OF NUH AND THE WIFE OF LUT : THEY WERE (RESPECTIVELY) UNDER TWO OF OUR RIGHTEOUS SERVANTS BUT THEY BETRAYED THEIR HUSBANDS (I.E. IN REGARD TO MATTERS OF TRUTH) AND THEY PROFITED NOTHING BEFORE ALLAH ON THEIR ACCOUNT, BUT WERE TOLD : 'ENTER THE FIRE ALONG WITH (OTHERS) THAT ENTER!'"

[SURAH TAHREEM 66 : 10]

[75] Surah Noor : Verses 11 - 20

The mother of Maryam (عَلَيْهَا السَّلَام) is mentioned as *'Imraan's wife'.* The vow she took, when she had conceived, has been mentioned in the Qur`aan Shareef as follows:

إِذْ قَالَتِ امْرَأَتُ عِمْرٰنَ رَبِّ إِنِّىْ نَذَرْتُ لَكَ مَا فِىْ بَطْنِىْ مُحَرَّرًا فَتَقَبَّلْ مِنِّىْ ۚ إِنَّكَ أَنْتَ السَّمِيْعُ الْعَلِيْمُ ۝

"WHEN '<u>IMRAAN'S WIFE</u> SAID : 'O MY LORD, I HAVE VOWED WHAT IS IN MY STOMACH TO BE EXCLUSIVELY FOR YOU. SO ACCEPT (IT) FROM ME. YOU, CERTAINLY YOU, ARE THE ALL HEARING, THE ALL KNOWING."

[SURAH AAL-'IMRAAN 3 : 35]

Hazrat Aasiya (عَلَيْهَا السَّلَام) is mentioned as *'the wife of Fir'aun'.*

وَضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ اٰمَنُوا امْرَأَتَ فِرْعَوْنَ ۘ إِذْ قَالَتْ رَبِّ ابْنِ لِىْ عِنْدَكَ بَيْتًا فِى الْجَنَّةِ وَنَجِّنِىْ مِنْ فِرْعَوْنَ وَعَمَلِهٖ وَنَجِّنِىْ مِنَ الْقَوْمِ الظّٰلِمِيْنَ ۙ

"AND ALLAH SETS FORTH AS AN EXAMPLE TO THOSE WHO BELIEVE <u>THE WIFE OF FIR'AUN</u> (PHAROAH) : BEHOLD SHE SAID : 'O MY LORD! BUILD FOR ME, IN NEARNESS TO YOU, A HOUSE IN PARADISE, AND SAVE ME FROM FIR'AUN AND HIS DOINGS AND SAVE ME FROM THOSE WHO DO WRONG.'"

[SURAH TAHREEM 66 : 11]

Allah Ta'ala mentions only Hazrat Maryam (عَلَيْهَا السَّلَام) by name.

وَمَرْيَمَ ابْنَتَ عِمْرٰنَ الَّتِىْٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيْهِ مِنْ رُّوْحِنَا وَصَدَّقَتْ بِكَلِمٰتِ رَبِّهَا وَكُتُبِهٖ وَكَانَتْ مِنَ الْقٰنِتِيْنَ ۝

“AND MARYAM, THE DAUGHTER OF ‘IMRAAN, WHO GUARDED HER CHASTITY…”

[SURAH TAHREEM 66 : 12]

Why has Allah Ta’ala specifically mentioned the name of Maryam (عَلَيْهَا السَّلَام)?

Besides proving the purity and chastity of Hazrat Maryam (عَلَيْهَا السَّلَام) against the false accusations of the Jews, as mentioned in Surah An-Nisaa:

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلٰى مَرْيَمَ بُهْتَانًا عَظِيْمًا ۙ

‘… THAT THEY UTTERED AGAINST MARYAM, A GRAVE FALSE CHARGE.’ (I.E. THAT SHE WAS UNCHASTE)

[SURAH AN-NISAA 4 : 156]

Allah Ta’ala presents her elevated rank in Surah Aal-Imraan :

وَإِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ إِنَّ اللّٰهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلٰى نِسَآءِ الْعٰلَمِيْنَ ۝

‘BEHOLD! THE ANGELS SAID : ‘O MARYAM, ALLAH HAS CHOSEN YOU AND PURIFIED YOU – CHOSEN YOU ABOVE THE WOMEN OF ALL NATIONS.”

[SURAH AAL-IMRAAN 3 : 42]

Hazrat Ibn Abbas (رَضِیَ اللهُ عَنْهُ) narrates that Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) once said : ‘*The most highly esteemed women of Paradise will be Hazrat Khadeeja, daughter of Khuwailid; and Faatima, daughter of Muhammad* (صَلَّى اللهُ عَلَيْهِ وَسَلَّم)*; and Maryam, daughter of Imraan;*

and Aasiya, daughter of Muzaahim; the wife of Fir'aun.'[76]

Allah Ta'ala mentions Hazrat Maryam by name in the Qur`aan Shareef, stating very clearly the miraculous birth of Hazrat 'Eesa (عَلَيْهِ السَّلام). By mentioning 'Eesa (عَلَيْهِ السَّلام) as the son of Maryam – *'Eesa Ibn Maryam'*, **Allah Ta'ala highlights the fact that Hazrat 'Eesa (عَلَيْهِ السَّلام) is not the son of any father.**

اسْمُهُ الْمَسِيْحُ عِيْسَى ابْنُ مَرْيَمَ وَجِيْهًا فِى الدُّنْيَا وَالْاٰخِرَةِ وَمِنَ الْمُقَرَّبِيْنَ ۙ

"... HIS NAME WILL BE 'EESA THE SON OF MARYAM, HELD IN HONOUR IN THIS WORLD AND THE HEREAFTER AND OF THOSE NEAREST TO ALLAH."

[SURAH AAL-IMRAAN 3 : 45]

This also teaches us a very important lesson : Allah Ta'ala has granted women, respect and honour, and He wants them to guard this. **Therefore, if there is no real need to reveal her name, then it should not fly around in newspapers, magazines, faxes, over Radio stations, on car number plates, etc.**

There is no harm in revealing a woman's name when there is a need to do so. For example, the names of many, many women have been mentioned in the Ahaadeeth of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم), including that of Rasulullah's (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) wives and daughters. There was a genuine need for this, since there had to be verification of Ahaadeeth and so forth.

[76] Ahmad

In our times of fitnah[77] and high crime, the concealment of a woman's name is for her own protection, from the mischief of pranksters and other evil-minded people. There is no lack of evidence to prove the harassment, so many women have faced, who published their names, addresses, telephone numbers, and photographs in newspapers and magazines.

Beside the above protection that such concealment offers, it is also a protection from the efforts made by nafs, in seeking *'name and fame'* – which has become a common motive behind many, both men and women, announcing and publishing name, qualifications, and so forth. This love for *'name and fame'* is a sickness of the spiritual heart, which renders deeds unacceptable in the Court of Allah Ta'ala. One has to be very much on guard against the snares of nafs and shaytaan.

As has been mentioned, there is no sin if this is required or the intention is not *"name and fame".*

❃ ❃ ❃ ❃ ❃

---

[77] *Fitnah* : Trial (It also implies corruption, mischief, etc.)

16

Sihr and Jinn Obsession

There are many, many people – especially women – who have the suspicion that someone has done some witchcraft on them, on their children and husbands, or that they are being troubled by some Jinn.

…There is no doubt that some people may genuinely be afflicted with Sihr or Jinn, who may require some treatment. However, the opinion, assumption and diagnosis that every ailment, difficulty or problem stems from sihr and jinn has become a fixation and an obsession for so many.

The solution that many people then resort to is visiting the many Aamils[78] who frequent our shores. Whilst there are some very sincere and pious Aamils, the majority are into it as a business and trade.

And it's big business. Bringing in big money. And it has also become an undercover trade – where women are exploited and in some cases, sexually abused.

How many write and phone, wanting some guidance or help, or they want to verify.

…One person said that an Aamil told him that he was possessed by 6 Jinn and to catch and tie them all up, will cost him R6000 a jinn. When he asked my opinion, I told him in humour: *'Six jinns*

[78] *Aamils* : Those who treat people afflicted by witchcraft/ influence of jinn

in you would have had you dancing. But you are very calm and relaxed. Tell the Aamil that he must first catch and tie them up, thereafter show them all to you, before payment.' – I then told him that it is nothing but a con.

It is one big fiasco, with thousands being swindled from naïve and gullible Muslims.

One brother e-mailed, saying that he moved into a new home, and an Aamil told him that his new house needs to be 'cleaned' – and it will cost R1000. He wanted to know what he should do ….

One husband related that his wife visited some Aamil. She was put into some trance and was told to remove her clothes … and such, such happenings that leave you totally stunned.

How can husbands allow their women to just visit anyone – and be alone with a man – whom they barely know?

Trust is a lost entity.

And to think that despite all the warnings, people still go back – and they hop from one Aamil to another, to another – and what could have just been a small problem – becomes a traumatising experience. We make mountains out of molehills and then our lives are consumed with visits to Aamils, treatments, taweez[79] and other amaliyat (incantations). …Sometimes the problem is not even solved.

[79] *Taweez* : amulet

This is what happens when we cannot appreciate the simple solutions and prescriptions of Shariah. **We are told that if we suspect anything like sihr (witchcraft) or jinn, then Ayatul Kursi[80] and the 3 Quls suffice from all harm and mischief.**

But it seems we have more trust and confidence in Aamils than in Allah Ta'ala! (نَعُوْذُ بِاللّٰه)[81]

Moreover, most of the time, there are many lies spoken and the person is led to even believe that his mother or sister or someone close is doing some kind of witchcraft. There is mistrust and suspicion which is unwarranted and sinful. And this leads to enmity and even severance of family ties.[82]

These weaknesses demand attention and correction because they result in many grave sins.

Allah Ta'ala has explicitly instructed:

يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ ۫ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

"O YOU WHO BELIEVE! AVOID MUCH SUSPICION; FOR SOME SUSPICION IS A SIN."

[SURAH HUJURAT 49.12]

Rasulullah (صلى الله عليه وسلم) said, **"Avoid suspicion, indeed expressing suspicions is the worst lie."[83]**

---

[80] *Ayatul Kursi* : An ayat of protection. Surah 2 : 225

[81] (نَعُوْذُ بِاللّٰه) *Na-oozu Billah*: We seek Allah's protection.

[82] Listen to the talk : "**Clearing the misunderstandings about Sihr and Black magic, Taweez and Istikhara".** Download and listen from website: **http://YunusPatel.co.za**

[83] Sahih Bukhari

Prescription for Sihr / Jinn

The following is a prescription which Hazrat Maulana Yunus Patel (Rahmatullahi 'alayh) would give to those who complained of Sihr and Jinn. Hazrat Maulana (RA) would say that this prescription will, Insha-Allah, suffice as a protection from any evil elements that may be present.

Every morning and evening read the following :

3 x Durood Shareef
3 x Ayatul Kursi
3 x 3 Surah Al-Ikhlaas, Surah Al-Falaq and Surah An-Naas
11 x La Haula wala Quwata Illah Billah
3 x Durood Shareef.

Blow over your body. Blow on water and drink.

17

The 1 Cent Coin

Once, when taking a walk through a park, with some friends, we came across a fountain, wherein were numerous 1 cent and 2 cent coins. On noticing this, it came to mind, that since the 1 cent coin and the 2 cent coin have negligible value – in fact, no worth or value is really given to these coins – they are generally discarded in a fountain, after some 'wish' is made.

…And if the wish is such, that it would definitely be accomplished with money, then a mere 1 cent or 2 cents would not suffice for the fulfilment of the grand wishes of those who throw with any such hope…

Nevertheless, I presented this analogy to my companions:

The value of the 1 cent coin, after having separated itself from the R5 coin, or the R100 note, **diminished**. **It 'depreciated', so to speak.**

…So many pass by such fountains, and yet no one considers taking one or a few of those coins.

However, when that 1 cent coin attaches itself to the R100 note, then its value and worth is considered just as that R100 note. When the 1 cent coin attaches itself to the R100 note, its value will increase – It is now part of R100.

And if that 1 cent coin prefers its *'independence'* then inevitably, that would be to its own loss. It will then be considered worthless and insignificant, and will be discarded in some fountain or thrown on the street.

In a like manner, when Saalikeen[84] attach themselves to the Ahlullah[85], by keeping their pious company and emulating them in their actions, speech and character, their value increases. When we keep the company of friends of Allah Ta'ala, then Insha-Allah, we will, through the blessings of their value, also acquire some worth.

If there is sincerity, the Saalik will also become as valuable and precious.

My Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (Daaamat Barakaatuhum) had given a wonderful analogy when he visited South Africa, and observed the sand of the gold mines in Gauteng.

He explained that the sand which remained in the company of gold, became 'golden' in colour. Something as **ordinary** as sand took on the hue and shade of something as **precious** as gold. So too, one will notice that the sand which contains coal, becomes black in colour.

Hazrat then compared the 'golden sand' to the person who sincerely befriends and associates with the Ahlullah. **Such a**

[84] *Saalikeen* : Seekers of Allah Ta'ala
[85] *Ahlullah* : People of Allah

person will not only acquire the same colouring as 'gold'; he will become gold.

…Those who think they can tread the path to Allah Ta'ala (Sulook) on their own and also become so 'valuable', are quite mistaken.

Even our honourable and respected Maulana Jalaluddeen Rumi (رَحْمَةُ اللهِ عَلَيْهِ) had said : *"People addressed me as, 'Molvi'*[86]*, until I attached myself to the blessed company of Shamsuddeen Tabrezi. Then people began addressing me as 'Maula-e-Rum' (The Master of Rum)."*

Then again, the Sahaba-e-Kiraam (رَضِىَ الله عَنْهُمْ) became *'Sahabah'*[87] because they attached themselves to the blessed, august and exclusive company of Rasulullah (صَلىاللهُعَليْهِوَسَلم).

…This 'Suhbat' (companionship) of the Ahlullah is the medium of spiritual achievement.

However, great caution should be exercised in choosing a mentor. This warning cannot be emphasized enough.

Just the garb of piety or flowery speech does not make a person a *Wali* (friend) of Allah Ta'ala. Some *'peers'* have ulterior and worldly motives; especially of milking their mureedeen (disciples) of their money. They just give their mureedeen, wazaa`if and some tasbeehs to read. There is no education, no disciplining,

---

[86] *'Molvi'* : meaning, one who has knowledge.

[87] *Sahabah* : Companions (of the Holy Prophet (Sallallaahu 'alayhi waSallam))

and no reform.

…If there is no Deen in the Shaykh, how will his mureeds change their lives? …When the Shaykh is a prisoner of nafs (ego) and shaytaan, how will it be possible for him to free his mureeds from nafs and shaytaan ?

Therefore Maulana Jalaluddeen Rumi (رَحْمَةُ اللهِ عَلَيْهِ) had said:

"Develop contact with a righteous one
So that through his company and du`aa you may succeed,
But search for a guide who is awake in all situations
So that you too may become awake.
And if you should remain in the company of the vanquished,
You too will become vanquished."

There are many who make the claim of being Mashaa`ik but are themselves caught up in the snares of nafs and shaytaan. They have not even recognized their own nafs, have no experience in the field of Islaah and Tazkiyah, and instead of guiding, they misguide. They then become a trial for the people.

The true Mashaa`ik do not promote and advertise themselves, nor do they canvass for Mureedeen. They do not chase after name and fame. They do not hanker after Dunya. They wish to remain concealed, but Allah Ta'ala sometimes chooses for them to be known.

Thus, when choosing a Shaykh, consider the Shaykh who is learned, practical on his knowledge, pious, trained and experienced in the field of Islaah and Tazkiya, and

acknowledged by the Ulama-e-Haq as one who is truly Sahib-e-Nisbat and Waliullah. It is through attaching oneself to such a Shaykh, that the Saalik will acquire value.

Hazrat Dr. Abdul Hay Saheb (رَحْمَةُ اللهِ عَلَيْهِ), who was a senior Khalifa of Hazrat Maulana Ashraf Ali Thanwi (رَحْمَةُ اللهِ عَلَيْهِ), was wont to say :

"There is only one way to meet Him (Allah),
Seek the road from those who
have already found Him."

❈ ❈ ❈ ❈ ❈

18

Clothing for Salaah

Make Salaah wearing such clothes, that if a person were to visit you, you would not feel ashamed to talk and entertain your guest, wearing those clothes.[88]

Many have the habit of performing Fajr Salaah in their pyjamas – but will not entertain family and friends dressed in the same manner. They will not enter the court of any judge or king dressed in such clothing. How then can a person enter the Court of the King of Kings, Allah Ta'ala, dressed in pyjamas or undignified clothing?

Allah Ta'ala in fact guides us to the same :

يٰبَنِىٓ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

"O CHILDREN OF AADAM, WEAR YOUR BEAUTIFUL APPAREL AT EVERY TIME AND PLACE OF PRAYER…'

[SURAH AL-A`RAAF 7 : 31]

Whilst the demand is to cover appropriately, encouragement is given to present oneself by wearing neat, clean, beautiful clothing within one's means.

---

88 It is *Makrooh* (disliked) to offer the Salaah in an undignified dress, as well as wearing garments that have animate pictures. Even though the Salaah will be valid, it will be defective.

Many men perform Salaah in shirt and pants. If the pants is tight, this kind of dressing is showing disrespect to Salaah and is *Makrooh* (extremely disliked). A person wearing such clothing should rather replace the shirt with a kurta or wear a jubba over the shirt. This, at least, would indicate to some respect and modesty. Ideally the person should be wearing the Sunnah libaas (dressing) of the kurta. This dressing has noor.

Women too should take care to cover themselves appropriately – more especially for Salaah. Many women read Salaah with semi-transparent clothing or scarves, which invalidate the Salaah.

There is a need for all to learn the masaa`il (rules) pertaining to Salaah, Taharah (cleanliness) and other Ibaadah. Otherwise, the person is carrying out his duties but they are not valid, due to his or her ignorance.

❊ ❊ ❊ ❊ ❊

19

The Best of Both Worlds

In verse 200 / 201 of Surah Al-Baqarah, Allah Ta'ala states :

فَمِنَ النَّاسِ مَنْ يَّقُوْلُ رَبَّنَا اٰتِنَا فِى الدُّنْيَا وَمَا لَهٗ فِى الْاٰخِرَةِ مِنْ خَلَاقٍ ۝

"... FROM AMONGST PEOPLE ARE THOSE WHO SAY : "O OUR RABB, GRANT US (YOUR BOUNTIES) IN THIS WORLD." BUT THEY WILL HAVE NO PORTION IN THE HEREAFTER.

وَمِنْهُمْ مَّنْ يَّقُوْلُ رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً
وَّقِنَا عَذَابَ النَّارِ ۝

AND FROM THEM ARE ALSO THOSE WHO SAY : "O OUR RABB, GRANT US GOOD IN THIS WORLD, AND GOOD IN THE HEREAFTER AND SAVE US FROM THE PUNISHMENT OF THE FIRE."

In the pre-Islamic days, known as the days of Ignorance or Jahiliyyah, people would also perform the Hajj[89]. They too would proceed to Mina, Arafaat and Muzdalifa[90]. However, there were many customary actions which were rife, which Allah Ta'ala makes mention of, guiding the Muslims to abandon such ignorant and vain pursuits, more especially during the sacred days of Hajj.

Allah Ta'ala continues the same discussion, by mentioning that some of those Arabs from the period of Jahiliyyah, would, during the days of Hajj, only make dua for worldly needs and wants. They

---

[89] *Hajj* : Pilgrimage to Makkah Mukarramah. This is the 5th pillar of Islam.

[90] *Mina, Arafaat, Muzdalifa* : Specific places visited during the Pilgrimage

would ask for wealth, property, honour - anything and everything worldly, which they were desirous of. Their duas thus comprised of **only** requests for material acquisition or worldly success, and such supplications were and are insignificant in comparison to the greater needs of man in respect to the life to come.

Moreover, they asked without care and concern, wanting just satisfaction of their worldly desires – whether it be good and beneficial, or bad and harmful. Their supplication did not include the word *'hasanah'*, which would be the means of goodness in what they ask.

With regards to these people, Allah Ta'ala says : *But they will have no portion in the Hereafter,* because they only asked for this world. Moreover, they will only get that which was apportioned for them in this world; they will receive only what Allah Ta'ala decreed for them – nothing more, nothing less.

This verse is also a warning to the Muslims who pray for only worldly achievements, whose main objective is success in this worldly life, with no concern for their spiritual needs.

Immediately thereafter, Allah Ta'ala makes mention of another kind of people and the dua that they make :

رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ۝

"O OUR SUSTAINER, GIVE US IN THIS WORLD HASANAH, AND IN THE HEREAFTER, HASANAH, AND SAVE US FROM THE PUNISHMENT OF THE FIRE."

This second group of people would ask for the things of this world, but they asked for it with *"hasanah"*.

This dua is a Masnoon dua which Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) recited in abundance. We are also taught to recite this dua between the Ruknul Yamaani[91] and Hajre Aswad[92] during Tawaaf[93]. However, it can be recited after Salaah and on any other occasion.

The question arises as to why must this dua be recited in abundance?

The reason is, that despite this dua being concise in words, it is most comprehensive and all-encompassing. **It includes every bounty and blessing, of both worlds.** The person is not just asking for wealth, honour, etc. per say; rather he is seeking "hasanah" (goodness) with these bounties.

The Mufassireen (Commentators) explain that "فِي الدُّنْيَا حَسَنَةً" encompasses every need of a person in this world.

It is unfortunate that we do not understand nor value the dua. **Our condition is such, that when we request someone for dua, and he says : "May Allah Ta'ala grant you the best of both worlds," we feel dissatisfied.** We desire a lengthy dua wherein various bounties and blessings should be mentioned – yet this dua includes every blessing, every bounty and every kind of good and favourable condition.

---

91 *Ruknul Yamaani* : One of the blessed corners of the Ka`bah Shareef

92 *Hajre-Aswad* : The Black Stone

93 *Tawaaf* : Circumambulation of the Ka`bah Shareef

We also learn from this dua that Allah Ta'ala does not prevent us from seeking the material things of this world. We are living in a world of means and there are many requirements for our existence. Allah Ta'ala encourages and approves dua wherein a person is seeking his worldly needs. It is as if Allah Ta'ala is telling us, "Make this dua, in which you seek the good of this world also."

Now what is meant by "فِى الدُّنْيَا حَسَنَةً" ?

Allaamah Sayyid Mahmood Aaloosi (Rahmatullahi 'alayh) had explained in his Tafseer, ***'Ruhul Ma`aani***', the best of this world as:

1.) **'Al Aafiyatu wal Kafa' : Well-being and Protection from all forms of trials (fitan) and Sufficiency in Rizq (Sustenance).**

2.) **'Az Zawj us Sawlih' - A pious, righteous, compatible marriage partner.**

3.) **'Al-Aulaadul Abraar' - Pious children**

4.) **'Al Maal-us-Sawlih' - Wealth which is obtained through Halaal sources, full of Barakah (blessings) and free of contamination and impurity.**

5.) **'Thana-ul-Khalq' – The praise and good opinion of people.**

6.) **'Al-Ilm wal Ibaadah' - Beneficial knowledge and practice upon it.**

7.) **'Fahm' - Understanding of Deen.**

8.) **'Suhbat-us-Sawliheen' – The company of the pious.**

9.) **'An nusratu alal 'adaa' – Help against all enemies, including the greatest ones – nafs and shaytaan.**

Also included is the seeking of the ability to perform righteous deeds. Every action that is done according to the Qur`aan Shareef and Sunnah will fall under righteous deeds. Whether it is Salaah, Zakaah, Fasting, caring for the poor, the needy and the destitute, fulfillment of the rights of one's spouse, fulfillment of the rights of the children, neighbours, the poor and everybody. All this falls under righteous deeds and it is these actions that will become the protection from the punishment of the fire, as has been brought out in the dua: "… ***and save us from the punishment of the fire."***

'Hasanah fil Aakhirah' includes every need of ours in the Hereafter, whether it be protection from the punishment of the grave, easy reckoning on the Day of Qiyaamah, entry into Jannah and enjoyment of all those bounties which no eye has seen, no ear has heard of and the thought also, has not crossed anyone's mind, including the greatest bounty of seeing the Countenance of Allah Ta'ala.

So it is a very beautiful, comprehensive dua which has been given to us by Allah Ta'ala and we should include it in our duas after Salaah and on other occasions. However, it must be made with deep hearted meditation, sincerity and conviction.

Extracted and condensed from the 1431 Ramadaan Fajr talks of Hazrat Maulana Yunus Patel (RA).

For a detailed explanation, download from the website: YunusPatel.co.za

❃ ❃ ❃ ❃ ❃

20

Saving Spiritual Lives

We often hear helicopters circling the area; generally searching for some hijacked vehicle. This is a common observation and experience in the area.

If it is night, then the helicopter uses a powerful light as a search light.

Listening to and observing this, the following analogy came to mind :

The Auliya Allah[94], the Mashaa`ik, are like those helicopters, except that they are searching for those persons who have been hijacked by nafs and shaytaan - people like us.

The Auliya Allah also possess a very powerful light in their hearts: It is noor that has developed in their hearts through obedience to Allah Ta'ala and Rasulullah (صلى الله عليه وسلم) as well as total abstinence from sins. With this powerful noor, they are able to search out and save thousands, if not millions.

We know that if the hijacked vehicle is found and returned to the owner, then the owner is naturally very happy, more especially if his car is a very expensive one. Similarly, if due to the search efforts made, not only by the Auliya Allah, but by all Muslims, others return to Allah Ta'ala's obedience, or return to Imaan and

[94] *Auliya Allah* : Friends of Allah Ta'ala

Islam, Allah Ta'ala's happiness is much, much greater than that of the car owner.

The owner of the car may either thank the person who found his car or if he is of a noble disposition, he will express his gratitude with some gift. Allah Ta'ala is by far more generous and appreciative and His rewards are granted in various forms, in this world as well as the Hereafter, for those who make the effort of searching and saving hijacked persons – those "hijacked" by nafs and shaytaan.

Then again, looking at the life of the Muslim, we find that it is a **"Rescue Mission"**: He or she is always prepared to make sacrifices to save the spiritual lives of others.

How often we read of the rescue missions that go out to sea, to rescue someone or the other carried away by strong current, or those struggling to survive due to the ship sinking, or those who need to be evacuated from ships. **We find that the pilot is well-trained for the operation and those persons, those rescue swimmers, who form part of the rescue team, are physically strong, fit, able and very experienced in their field. They have to be highly skilled to ensure that the operation is a successful one. If not, they too will become victim to the waters of the oceans.**

Similarly, as Muslims who are rescue swimmers and 'spiritual' life savers in the field of Da`wah[95] and Tabligh[96], we have got to

[95] *Da`wah* : Invitation (to Islam)

be spiritually strong, fit and able and gain in experience … otherwise the current of fitnahs may sweep us away also.

If we are spiritually weak, then we too can end up drowning in some sin or the other. And this is very much a reality : Many who have surface knowledge and they have not made much of an effort against their nafs, become victim to the storms of some sin or the other.

Similarly, the Muslim is a **Paramedic**. Every Muslim should be qualified in the basics on how to save the spiritual lives of those who meet up with tragic accidents (that is, they fall into sins). If we are in the know-how, then we will be able to apply ourselves immediately in aiding and saving such people from spiritual death.

…How often, it is the CPR (cardiopulmonary resuscitation) or artificial respiration given before being taken to hospital, which saves the person. Even though the person's situation will still be critical, he has been revived with CPR and the chances are thus strong, of his survival if he is taken to a hospital immediately. **Similarly, we need to learn spiritual CPR for emergency cases – that is, to make sincere dua for hidayat; but the building of our spiritual stamina, the training and the expertise comes in keeping company with those qualified and masters in the field – our Mashaa`ik and Ulama-e-Haq[97].**

---

[96] *Tabligh* : Propagation
[97] *Ulama-e-Haq*: Scholars of Truth

Another analogy is that of the Tracking and Security companies and search parties that are formed to track kidnapped children or hijacked persons. **The Muslim is a tracking company: He searches, invites and calls the disbelievers to Imaan and Islam, and the weak Muslims, to stronger Imaan.**

Unfortunately, the state of affairs today is that many a time the guards hired from security companies turn out to be the thieves, hijackers and criminals themselves. Here in South Africa, we have security guards and police officers being caught, arrested and apprehended.

Sadly, many Muslims have also become hijackers, taking their Muslim brothers and sisters to Haraam – casinos, clubs, pornography, music and so forth. Or some give the injection of spiritual death, with drugs and other such Haraam, or kufr ideologies.

…Instead of saving from the fire of Jahannum, many invite others to join them, to accompany them, in disobedience and even rejection of Allah Ta'ala and His Ahkaam (Laws). Allah Ta'ala have mercy upon us – because this is truly a reality. **The Majority invite to the Fire, but the Auliya Allah invite to Paradise. The majority "go with the flow". The Auliya Allah move against the current of fitnah.**

Despite the difficulties and challenges, the help of Allah Ta'ala is with those who are Friends. Take heed :

وَإِنْ تُطِعْ أَكْثَرَ مَنْ فِى الْأَرْضِ يُضِلُّوْكَ عَنْ سَبِيْلِ اللّٰهِ ؕ إِنْ يَّتَّبِعُوْنَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُوْنَ ۝

"IF YOU OBEY THE MAJORITY OF THE PEOPLE ON EARTH THEY WILL TAKE YOU ASTRAY FROM ALLAH'S PATH. THEY FOLLOW NOTHING BUT CONJECTURE AND DO NOTHING BUT LIE".

[SURAH AN'AAM 6 : 116]

إِنَّمَا وَلِيُّكُمُ اللّٰهُ وَرَسُوْلُهٗ وَالَّذِيْنَ اٰمَنُوا الَّذِيْنَ يُقِيمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَهُمْ رٰكِعُوْنَ ۝

"YOUR (REAL) FRIENDS ARE (NO LESS THAN) ALLAH, HIS APOSTLE, AND THE (FELLOWSHIP OF) BELIEVERS, - THOSE WHO ESTABLISH REGULAR PRAYERS, AND REGULAR CHARITY, AND THEY BOW DOWN HUMBLY (IN WORSHIP)."

[SURAH MAA`IDAH 5 : 58]

إِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرَسُوْلِهٖ ثُمَّ لَمْ يَرْتَابُوْا وَجٰهَدُوْا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِىْ سَبِيْلِ اللّٰهِ ؕ أُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ ۝

"THE (TRUE) BELIEVERS ARE THOSE ONLY WHO BELIEVE IN ALLAH AND HIS MESSENGER AND AFTERWARD DOUBT NOT, BUT STRIVE WITH THEIR WEALTH AND THEIR LIVES FOR THE CAUSE OF ALLAH. SUCH ARE THE SINCERE."

[SURAH HUJARAT 49 : 15]

❊ ❊ ❊ ❊ ❊

Publications

Tafweez – The Cure for Depression
Hedayatus Saalikeen – Book 1
Combating the Whisperings of Shaytaan
Aashiq-e-Sawdiq Part 1
Aashiq-e-Sawdiq Part 2
Ikhlaas
Kicking the Habit
Du`aa
Labour of Love
Removing the Safety Net
His Character was the Qur`aan
Rujoo'Ilallah

Ma`aarif-e-Mathnavi
Treasures from the Qur`aan and Hadeeth

Hazrat Maulana Yunus Patel Saheb's (RA) talks and books can be downloaded from the website
http://www.YunusPatel.co.za

Copies available free from
Madrasatus Sawlehaat
30 Tarndale Avenue – Asherville – 4091

Tel no: 031 209 7266
Fax no: 031 209 7136

Or
Masjid-e-Noor Library
Mallinson Road - Asherville – 4091

بسم الله الرحمن الرحيم

Foreword

All praises are for Allah Ta'ala, the Executioner of all affairs.
'Salaat and Salaam upon the best of all Creation,
Sayyidina Muhammad (صلى الله عليه وسلم), eternally.

Hazrat[1] Maulana Yunus Patel Saheb (رَحْمَةُ اللهِ عَلَيْهِ)[2] was the Khalifa[3] of two illustrious personalities: Hazrat Maulana Hakeem Mu<u>h</u>ammad Akhtar Saheb (Mudda Zilluhu)[4] and Hazrat Mufti Ma<u>h</u>mood Hasan Gangohi (رَحْمَةُ اللهِ عَلَيْهِ), and was, himself, the mentor and spiritual guide of thousands throughout the world.

In character, Hazrat Maulana was the embodiment of piety and righteousness, with a heart burning with the love of Allah Ta'ala and His Beloved Rasool (صلى الله عليه وسلم). Hazrat's sincerity and deep-hearted desire to connect people with Allah Ta'ala and His Beloved Rasool (صلى الله عليه وسلم), was manifest in his unrelenting efforts, serving Deen and the Creation of Allah Ta'ala.

The emphasis of Hazrat's teachings was moral and spiritual reformation and purification; the central theme being the Love of Allah Ta'ala and Rasulullah (صلى الله عليه وسلم), which is the catalyst in engendering piety.

Despite Hazrat Maulana's demise, Muslims, all over the world, are still benefiting tremendously from the recordings of Hazrat's programmes, as well as the books of Hazrat Maulana.

---

[1] *Hazrat* : literally means, *'the respected'* . A title used when addressing a religious luminary.
[2] *Ra<u>h</u>matullah 'alayh* : 'May the mercy of Allah be upon him.' This is mentioned after the name of a religious personality who is deceased.
[3] *Khalifa* : Deputy or representative of a Shaykh.
[4] *Mudda Zilluhu* : meaning, May he live long.

Many have found these a means of increasing and strengthening their Imaan (faith) and Yaqeen (conviction) in Allah Ta'ala and their love of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم).

This book is a compilation of Hazrat Maulana's advice and brilliant and inspiring analogies, which are found to be very effective in the process of reformation. Reading through each exposition and one is amazed at the remarkable lessons derived; each one offering 'food for thought', and wonderful incentive and encouragement for those seeking the Pleasure of Allah Ta'ala.

Most of this book was compiled during Hazrat Maulana's lifetime and was also edited by Hazrat Maulana (رَحْمَةُ اللهِ عَلَيْهِ).

May Allah Ta'ala make this book solely for His Pleasure, and accept the very humble effort. May He make it a Sadaqa-e-Jaariyah for Hazrat Maulana, as well as myself and all those who kindly contributed in its publication. May Allah Ta'ala grant us all a deep understanding of the knowledge acquired, accompanied with the *'Taufeeq'* of practice on the commandments of Allah Ta'ala and the beautiful teachings of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) - with sincerity and Divine acceptance.

May Allah Ta'ala grant Hazrat Maulana high and lofty ranks in the Aakhirah.

[Rajab 1434 / May 2013]

بسم الله الرحمن الرحيم

NB.: Do not touch the Arabic script of the Aayaat (verses) of the Qur`aan Shareef if not in a state of Taharah (cleanliness) – i.e. Wudhu, or Ghusl (if required).

CONTENTS

1

The Green Leaf and the Juicy Grape

Hazrat Maulana Jalaluddeen Rumi[8] (رَحْمَةُ اللهِ عَلَيْهِ) had mentioned a story in his *Mathnavi Shareef*, of a worm, which was told: *"You will find a delicious, juicy grape on the grapevine."*

Having heard this, the worm began its journey up the grapevine. It soon came across a green leaf, and thinking it to be the delicious grape, it whiled away its entire life eating off that leaf, until it made its *'qabr'* (grave) on that same green leaf.

Had the worm gone just a little further, it would have come across the delectable grape, and would have enjoyed the sweetness of that grape. It would not have spent all its life on a green leaf.

The anecdote illustrates our similarity with that worm….

Like that worm which landed on the green leaf, many have landed in front of some filthy television programmes, many have landed in Interest transactions, enriching themselves with Haraam; or have landed in fraud and theft, others in some illicit relationship, or in a casino, or in raves, or drugs, or homosexuality, or indecent and obscene novels and magazines, or some porn website on the Internet, or Haraam video games

[8] Maulana Jalaluddeen Rumi (Rahmatullah 'alaih) was a great 'Aalim, Shaykh and Sufi who compiled a masterpiece on Tasawwuf, entitled *'The Mathnavi'* .

and a multitude of other sins and illusions - and they ignorantly think that that is the sweet grape. …These were the leaves before the juicy grape or the thorns before the petals of the fragrant rose flower.

Many set out for the juicy grape of Imaan but have been waylaid and trapped by shaytaan[9] and nafs[10] in Haraam[11] pleasures, in which they while away and waste the very precious time of life. Yet, there are just two steps to be taken to taste of this delicious grape. The first step is on the nafs and the second step, on shaytaan. With these two steps we will enjoy such sweetness of Imaan that we would never want to return to the temporary and sinful pleasures of this world.

Hazrat Maulana Ashraf Ali Thanwi (رَحْمَةُ اللهِ عَلَيْهِ) had said that in reality, **there is just one step**, and that step is suppression of the evil desires of the nafs, since shaytaan became shaytaan because of his nafs.

…It will not be denied that there is some temporary enjoyment in consenting to the evil demands of the nafs. However, this Haraam 'pleasure', which is so short-lived, should be weighed against the anguish and punishment that awaits one in the Hereafter for having earned the displeasure and wrath of Allah Ta'ala.

This punishment is not reserved for only the Hereafter. It descends and pursues a person even in this world, in the form

---

[9] *shaytaan* : satan / the devil
[10] *nafs* : ego
[11] *Haraam* : unlawful / forbidden according to Shariah

of restlessness, anxiety, fear, humiliation, disgrace, and sometimes, everlasting regret.

My Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (Daamat Barakaatuhum) says in poetry:

"Agreed, there is a little stolen pleasure in sin,
But what great rebellion is this against the Sustainer (Allah Ta'ala),
(That you use His bounties to disobey Him).
A little while of pleasure and everlasting regret;
What stupidity it is to bury
the Janaza of respect and honour."

Even though some difficulty is incurred in opposing the dictates of the evil nafs, the consequence in the Hereafter is eternal pleasure. In this world as well, the person will enjoy tranquility and satisfaction.

And when there are so many forms of Halaal (lawful) pleasures that one could enjoy, why foolishly go toward Haraam?

2

Commodities of the Heart

When traveling from one place to another, one does not take all of one's belongings. A person takes the required amount of clothes, currency, etc., according to the number of days away from home.

There is, however, one commodity that a person does carry with him throughout the duration of his life, wherever he may go; be it the marketplace, business or on travel. Inevitably, he will also carry this to his grave. **This commodity is that which he has built up in his heart.**

If a person has Imaan, Islam, Ma'rifat (Recognition) and Muhabbat (Love) of Allah Ta'ala and Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم), generosity, honesty, Sabr (patience), Shukr (gratitude), Zuhd (ascetism), Taqwa (piety), and so forth, then these beautiful and virtuous attributes accompany him wherever he goes. He will take with him whatever he has built up ***within*** himself.

Although outwardly this person will take only a kafan (shroud) with him when he leaves this material and insignificant world, he will also take such a treasure trove of beautiful qualities and righteous deeds, which will be of tremendous assistance to him in his grave, as well as in the Aakhirah (Hereafter).

On the other hand, if the person has built up within himself, malice, anger, greed, pride, arrogance, conceit, jealousy, evil

desires and passions, and other evil qualities, then this 'baggage' accompanies him wherever he goes. **Such base and evil qualities also become a means of harm, hurt and pain to those with whom he lives, trades, works with, travels, marries or befriends.**

Furthermore, bad character becomes a cause for **isolation** – isolation from Allah Ta'ala's Pleasure, as well as from people. The person's bad behaviour and character automatically distances him from Allah Ta'ala, and people do not want to be near the person. People are apprehensive and uncomfortable with such a person, and prefer to keep their distance. They are happy and they feel safe when they do not have any contact or dealings with him (or her).

This is the condition of bad "baggage" whilst in this world.

There are severe warnings in the Qur`aan Shareef and Ahaadeeth regarding those who create mischief and deliberately cause hurt, harm or injury to others.

Worse, is the person carrying this 'luggage' with him to his grave: he will find this to be a great misfortune and curse. (Allah Ta'ala protect us all)

In this world, we go through 'Customs' and our luggage is sometimes searched. The 'custom officers' in the grave, who will search our 'baggage' of deeds, are the angels, Munkar and Nakeer.

If the person is weighed down with bad deeds and qualities, he will not find a favourable condition in the next life, even though he may have had plenty of money in this worldly life and lived a life of ease and comfort.

Before this impending and long journey, let us acquire the best provisions, by reforming our actions and behaviour, and fulfilling the rights of Allah Ta'ala and creation, sincerely.

وَتَزَوَّدُوْا فَإِنَّ خَيْرَ الزَّادِ التَّقْوٰى ۚ وَاتَّقُوْنِ يٰٓأُولِى الْأَلْبَابِ ۝

"... AND TAKE A PROVISION (WITH YOU) FOR THE JOURNEY, BUT THE BEST OF PROVISIONS IS TAQWA. SO FEAR ME, O YOU THAT ARE WISE."[12]

[SURAH AL-BAQARAH 2 : 197]

[12] This Ayah (verse) is in reference to the journey of Hajj.

3

Heart Surgery : An Analogy

Being a heart patient and having gone through a quadruple bypass, I have taken many lessons from the experience of ill health and cardiac surgery.

One lesson is analogous to the present condition of the Ummah[13].

In the initial stage, the heart's condition begins to weaken and one suffers from *Angina,* where there is a lack of oxygen to the heart and there is a feeling of heaviness and crushing pain in the chest, accompanied by shortness of breath, fatigue, etc.

On consultation, one's doctor prescribes medication, a healthy diet, regular exercise and avoiding stress.

If one takes the required care, then a little medication clears the problem. If one is negligent in respect to the prescription, the condition of the heart will deteriorate and this leads to heart damage.

If the heart is severely injured, a heart attack occurs, where there is a blockage in one or more of the arteries – which does not allow blood to flow to an area of the heart. The person needs to be hospitalized and requires a period of rest, together with medication, diet and so forth. Sometimes an Angioplasty is necessary to clear the blocked arteries or widen the narrowed

[13] *Ummah* : Community of Muslims

arteries, enabling the flow of blood, which contains oxygen and food for the tissues.

If this prescription is also not followed through, the cardiac condition will worsen and reach a stage where neither medication nor an Angioplasty will help. The solution is either a bypass or in the extreme circumstance, a heart transplant.

I had reached the stage where four arteries were blocked and an artery bypass was regarded as the only option. Alhamdulillah, the operation was very successful. However, the analogy that came to my mind was that this damage of the physical heart and blockage of the arteries is exactly the situation with the Ummah…

In the final analysis, we have severely injured the spiritual heart with sins, and we have blocked the arteries of Aqaa`id (beliefs), Ibaadaat (worship), Mu`aamalaat (Business transactions and dealings), Mu`aasharaat (Social dealings) and Akhlaaq (character)[14] – with our ignorance, our indifference, our negligence, and by moving away from the Qur`aan and Sunnah, and adopting un-Islamic culture, dress, and practices. …Our business dealings, our relationships with wives, parents, children, neighbours, Muslims and non-Muslims, do not in any way reflect the beauty and purity of Islam and the Sunnah.

[14] This analogy is in respect to the 5 branches of Shariah :
Aqaa`id : Beliefs
Ibaadaat : Worship
Mu'aamalaat : Business transactions and dealings.
Mu`aasharaat : Social dealings
Akhlaaq : Character

The 'ECG' (electrocardiogram) for the spiritual hearts has disclosed the spiritual heart failure of so many, due to their statements reflecting weak faith, or faith on the threshold of kufr[15], or outright rejection of the teachings of the Qur`aan and Sunnah[16].

Since we did not heed the warnings of the 'Ulama[17], Mashaa'ik[18] and the righteous Scholars of Islam, in the initial stages, the spiritual heart is now so damaged, that speeches upon speeches, quotations upon quotations from the Qur`aan Shareef and Sunnah, do not cause any change, except in a few.

The only solution is the transplant of the spiritual heart.

What is this transplant of the spiritual heart? **…It is sincere Taubah (repentance) and Rujoo ilallah ('return' to Allah Ta'ala)**.

Why should we wait for punishment to hit us in the form of earthquakes, tornadoes, bombs and other disasters? Let us employ the protection given to us against punishment: **Sincere repentance and mending our relationship with Allah Ta'ala and His Rasul** (صلى الله عليه وسلم)**, with obedience.**

When we are going to make use of the prescriptions of sincere Taubah, Du'aa and Zikrullah[19], which is the food and oxygenated 'blood' for the spiritual heart, we will gain in spiritual health

---

[15] *Kufr* : Rejection
[16] *Sunnah* : The practice of the Rasulullah (صلى الله عليه وسلم) and his noble companions (RA).
[17] *'Ulama* : Scholars (of Islam)
[18] *Mashaa`ik* : Spiritual mentors and guides
[19] *Zikrullah* : The Remembrance of Allah Ta'ala.

and strength, and we will not suffer spiritual imbalance. The spiritual arteries will become unblocked without the pain and discomfort of a bypass or transplant.

However, just as a heart patient has to submit himself to a surgeon, so is there a requirement that we submit ourselves to a specialist of the spiritual heart – a Shaykh who is experienced, learned, practicing and pious; whom Allah Ta'ala uses as the medium in the bypass or transplant of the spiritual heart.

After an operation on the physical heart, there are follow-up assessments, visits to the doctor, and an ECG is done, at least once a year. Similarly, there has to be regular visits and correspondence with one's spiritual mentor for assessment of one's spiritual condition.

We should understand that an attack of the physical heart, at the most, only leads to death, whereas that of the spiritual heart leads to death of Imaan and severe loss in the Hereafter.

May Allah Ta'ala grant us the understanding, the concern for our spiritual health and well-being, and the Taufeeq of connecting ourselves to the teachings of Qur`aan and Sunnah, through Amal.

4

The Shops of Ma`rifat

A person generally purchases material commodities from a shop. Groceries are purchased from a supermarket; clothing from a clothing store, jewellery from a jewellery shop and so forth.

In order to obtain these material commodities, the buyer will have to give a certain amount of money in return for his goods. This is a transaction which is most common in the business world.

There is also a transaction in the spiritual world where special commodities may be purchased, which are generously available for all: **The commodities of Ma`rifat**[20], **Ishq**[21], **Qurb**[22] **and Nisbat**[23].

These special commodities of the 'Ma'rifat' and Ishq of Allah Ta'ala are such that they cannot be purchased with the coins and notes, or the gold and silver of this world. …However, they are to be purchased **in** this world and are found in what I term, the **'shops' of Ma'rifat –** which are found throughout the world.

These 'shops of 'Ma'rifat' are the Ahlullah (People of Allah). They stock the merchandise of Allah Ta'ala. However, these Ahlullah do not accept cash, cheque, card, gold or silver in their

---

[20] *Ma'rifat* : Recognition (of Allah Ta'ala)
[21] *Ishq* : Love (for Allah Ta'ala)
[22] *Qurb* : Nearness (to Allah Ta'ala)
[23] *Nisbat* : Connection (with Allah Ta'ala)

transactions. They accept a different kind of currency, which is far more precious than money.

The payment for the merchandise of Allah Ta'ala is the qurbaani (sacrifice) of our evil desires. To become *'Aarif Billah'*[24], we have got to make payment for these spiritual treasures with the sacrifice of our base desires.

The 'asking price' is the sacrifices of our evil desires – whether it is the evil desire to cast lustful gazes, commit fornication or adultery, gamble, take drugs, backbite, listen to music or commit any action which is Haraam[25].

Added to this, the more money a person possesses, the greater the commodity that can be purchased. …Five Rand cannot buy a person a 22ct gold bangle. **You require 'big' money for big commodities.**

Similarly, the more the qurbaani, the more the Ma'rifat of Allah Ta'ala; **the greater the sacrifice, the greater the recognition of Allah Ta'ala.**

Take the example of a person who goes to the Jeweller and he has with him R100 000. On the one hand, he wants to purchase jewellery and on the other hand, he does not want to part with his money. He is attached to the one and he is drawn to the other. He wants both. …But he will have to part with that money in exchange for the jewels that he desires.

---

[24] *Aarif Billah* : One who has recognition of Allah Ta'ala
[25] *Haraam* : forbidden

Many of us want to please Allah Ta'ala and we want to also keep our nafs happy. …This cannot be. No one can gain the pleasure of Allah Ta'ala and secure His love while pandering to the whims and fancies of nafs and shaytaan.

Just as the person will acquire gems, pearls, gold and silver in return for his money; so too, if the Saalik (Seeker of Allah Ta'ala) is prepared to make the sacrifice and then renders the sacrifices of his evil desires and passions, then from the 'shops' of Ma'rifat, he will be given the pearls and jewels of Ma'rifat.

The Ahlullah have within their hearts an invaluable treasure. They are very generous in sharing because sharing increases their treasure. And if we are able to secure the same, we too will understand the insignificance of Dunya (the material world).

"O Allah, You have explained Your Value, being both worlds.
If by giving both the worlds, You are attained,
Both worlds are nothing in exchange for Your Love and Friendship.
Even if a person should sacrifice his life for You,
Then too, the full price has not been paid.
To become martyred for the sake of Your Love,
Is better than a thousand lives,
And many are the Kingdoms to be sacrificed
for Your Bondage."

Once Shah Waliullah (رَحْمَةُ اللهِ عَلَيْهِ) addressed the Moghul Emperors, saying: **Waliullah has a heart that is beautified with the gems and pearls of the Love of Allah Ta'ala. If there is anyone wealthier, come forward! When you die, you will be beneath**

the ground, wrapped in a few sheets, while your power and position, your wealth and treasure will be left behind, above the ground.

These gems and pearls of the Ishq and Ma'rifat of Allah Ta'ala are dependent on how much of qurbaani is made.

"O Friend! Treasures are generally buried in places of destruction. Hence destroy the evil desires and attain the Treasure."

Until we do not turn our hearts red with the blood of our evil desires, there is no way that we can gain the Ishq, Ma`rifat and Qurb of Allah Ta'ala. There is no Wali (Friend of Allah Ta'ala) who has become a Wali by fulfilling the evil desires of his nafs.

The condition of the sincere ones is :

قُلْ إِنَّ صَلَاتِىْ وَنُسُكِىْ وَمَحْيَايَ وَمَمَاتِىْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

"SAY: 'TRULY, MY SALAAH (PRAYER), AND MY SACRIFICE, MY LIFE AND MY DEATH ARE (ALL) FOR ALLAH, THE CHERISHER OF THE WORLDS.'"

[SURAH AN-AN`AAM 6 : 162]

5

Haqeeqat

Were we to analyse the eras when Muslims throughout the world were dominant, we will find that they had the *Haqeeqat* (reality) of Islam in their lives. They were living Islam – happily, willingly and enthusiastically. They understood their purpose in this world. They understood that they had high and noble objectives to aspire for, because they looked beyond this life.

Before them was their return to their Creator, to Allah Ta'ala; before them was Aakhirah (the Hereafter); before them was Jannah … and so they exerted themselves in the direction of obedience to Allah Ta'ala and securing His Pleasure.

Allah Ta'ala put into the hearts of people, love for these sincere and obedient servants, and granted them success. There was a dynamic effect when people met with these Muslims, because they not only had the *'soorat'* (outer form), they had the Haqeeqat as well. **People changed their religion, their culture, their dress and their language because they were seeing the beauty and blessings of Islam.**

In the early days of Islam, we see how a small number grew to 500, then 700 and thereafter 1500 - which was something of a great and wonderful accomplishment, considering the odds against the Muslims at that time.

Today, we are plus one billion – but what a difference between the early Muslims and us!

In the 1950s, as a young boy, I recall visiting the museum. There were different animals: omnivores, carnivores and so forth – but they were all stuffed with sawdust. And there were signs near the animals, which read : **'PLEASE DO NOT TOUCH.'**

Now would we find such a sign in the Kruger National Park, when we go on a safari, wanting to see the Big Five?

When does the king of the jungle require a sign such as: **Please do not touch?**

Yet, in the museum, this sign was placed next to the lion because there was no life in that lion. There was no haqeeqat (reality). Even if it was the king of the jungle – he was now stuffed with sawdust. Rats too could nibble without fear. …Since there was no life, there was no worry of even a roar.

Looking at the present scenario of the Muslim Ummah – globally, and we see our likeness to those stuffed animals.

We have lost that power and supremacy which is otherwise reserved for the Believers.

The majority of Muslims today have no reality. …We have 'stuffed' our hearts with the love of Dunya and therefore our great weakness and overwhelming incapacity – a prophecy which is so clearly manifest today.

Rasulullah (صلى الله عليه وسلم) said: "The People will soon summon one another to attack you as people, when eating, invite others to share their food."

Someone asked, "Will that be because of our small numbers at that time?"

He replied, **"No, you will be numerous at that time: but you will be froth and scum like that carried down by a torrent (of water), and Allah will take the fear of you from the hearts of your enemy and cast *al-wahn* into your hearts."**

Someone asked, "O Messenger of Allah, what is *al-wahn*?"

He replied, "**Love of the world and dislike of death."**[26]

One billion in number, but how shameful, humiliating and lamentable, that we are subservient to the minority. …Who is influencing the political and economic climate? Who is manipulating global dynamics? …Certainly not the Muslims.

The early Muslims had the reality and spirit of Islam. As such, success and victory was theirs for the taking. On the other hand, we want to conquer the world with *soorat* (form) or with talks and literature.

Dominance, Supremacy, Power and Authority do not come with *soorat*. In fact, the majority cannot even be recognized as Muslims – so even *soorat* seems to fall by the way side.

[26] Abu Dawood / Ahmad

In one of my trips to Pakistan, I visited someone at his home. There was a bowl of plastic fruit which looked so real – but it was "good for looking", not good for eating.

Many of us Muslims today are not even "good for looking". The plastic fruit was a good imitation - but in our *soorat*, there is no imitation also… very much like the Munafiqeen: neither here nor there.

Success and supremacy come with engendering sincere piety in the heart, and living Islam, living the Sunnah … not selecting what we like and leaving off what our nafs does not incline to.

Allah Ta'ala wants us completely **IN** Islam.

يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِى السِّلْمِ كَآفَّةً ص

"O YOU WHO BELIEVE! ENTER INTO THE FOLD OF ISLAM COMPLETELY..."

[Surah Baqarah 2: 208]

This is the recipe of success. But we will have to bring together the correct ingredients to make that a "flop-proof" success.

6

The Prohibition of Photography

One of the greatest calamities of our times is the abuse of the camera.

In this day and age, with the easy availability of cell-phones, digital cameras, camcorders, etc. everyone seems to be in possession of a tool which has created an upheaval in mischief.

…How many have had their names dragged through the mud, have been black-mailed, slandered or left humiliated and disgraced due to photographs taken and thereafter circulated?

Photography is an evil which has been entirely misjudged and under-estimated.

Just recently, a brother related a dream to me, requesting an interpretation. I interpreted his dream saying: *'It seems as if movies are being viewed in the Masjid.'*

Within a matter of days, the interpretation was made apparent. We had a visiting 'Aalim give a talk in our Masjid. I was sitting on a chair, near the front, when I observed three young boys very absorbed with their cell phones. I requested a friend to go to the back of the Masjid and see what they were up to. He observed that they were viewing some film with dirty, indecent pictures. اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْن. **We give our children high-technology at the expense of Hayaa (modesty), Deen and Imaan.**

One is to have no shame and commit sins in the presence of Allah Ta'ala, but increasing in shamelessness is when one is brazen enough to commit sins in the presence of Allah Ta'ala, whilst in the Masjid, the House of Allah Ta'ala.

The same shamelessness is found en-masse in the Masjid of all Masaajid, Masjidul Haraam in Makkah Mukarramah. The objective of the majority visiting the Haramain Shareefain these days, is taking photographs and video recording, instead of engaging in Ibaadah.

Complaints - and it is even experience - of flashes and clicks of the camera, seen or heard, whilst Salaah is in progress or whilst in Tawaaf, or whilst at the Raudha Mubarak.

There is a very dire need to explain that this is a grave and serious crime in the sight of Allah Ta'ala.

What needs to be understood is that photography of anything animate is a clear prohibition. It is Haraam.

It has been narrated from Hazrat Jaabir (رَضِيَ الله عَنْهُ) that Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) forbade pictures in the house and he forbade making them[27].

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) said: **"Verily, of the most grievously tormented people on the Day of Resurrection are picture-makers."[28]**

There are, in fact, many other Ahaadeeth, which clearly prove this prohibition.

[27] Tirmidhi
[28] Sahih Bukhari

Why did Allah Ta'ala prohibit photography?

One reason is quite clear; that it was the origin of Shirk (polytheism):

Going down the passage of history, we find that mankind was introduced to idol worship through shaytaan's efforts in leading mankind astray. Due to his whispering encouragement, people began to draw and sketch their pious predecessors, thinking that their faces and images will be a source of inspiration and an incentive to also follow in their footsteps of piety. However, it was the means by which many began to worship those pictures, and thereafter carved idols; and idol worship came into vogue.

Whilst this would have been more than sufficient for the Believer, it is no longer considered a worthy reason by Muslims who want to engage in the sin. Many say that there is no way that they would worship a photograph or even a sketch, let alone an idol.

My Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (Daamat Barakaatuhum), presented another reason behind the prohibition: **So that Allah Ta'ala may protect the respect and dignity of His servants.**

Many a time, a person who was engaged in various evils is granted Hidayat (guidance). Sometimes, this Hidayat is such that he attains a high stage of Wilayat. The person becomes a great Wali (Friend) of Allah Ta'ala and even a Shaykh, and thousands of people throng to his gatherings. Now at such a

time, if someone were to dig up the pictures of his past … what embarrassment he would have to endure.

From Allah Ta'ala's side, there is forgiveness of sins, on sincere Taubah[29], to the extent, that all evidence is 'deleted' and Insha-Allah, the person will not have to render an account for those sins. However, if photographs were taken, this is evidence which the person has produced **against himself**, and which cannot always be destroyed – especially if it is in the hands of others who wish to bring disgrace to the person.

My Shaykh mentioned this, with reference to an incident, where a woman who was a candidate in one of Pakistan's elections, was blackmailed with photographs of herself in a compromising situation so that she withdraws.

Further to this reason, we find that the porn industry and filthy films are all based on pictures. **Islam nips the problem in the bud by prohibiting photography.**

If everyone practiced upon this teaching, we would not have pornography, woman abuse and exploitation, child pornography, and the evil consequences of rape, insanity, suicide, incest, etc., much of which has shattered and devastated the marriages and homes of even many Muslims.

Now thinking over all these harms, we should appreciate the prohibition all the more and show that appreciation by abstaining. **There is nothing but great wisdom in the prohibitions of Allah Ta'ala, with nothing but good for His servants.**

---

[29] *Taubah* : repentance

7

Children and Toys

When a child wants a toy which is an animate object or a musical instrument, gently explain to the child that Allah Ta'ala is displeased with such a toy, and that the presence of such toys in our homes, deprives us of the presence of the Malaa`ikah (angels) of Rahmah (Mercy).

After having explained this, buy something ***better***, ***if*** it is within one's means, of the 'mubaah' (permissible) category – without being extravagant and wasteful.

Considering the fact that most children have all kinds of animate, musical and Haraam (forbidden) toys, do not let the child feel as if he or she is being deprived of play. **…My Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (Daamat Barakaatuhum) has explained that we should make our children happy with Halaal so that they grow up loving the beautiful Deen (religion) of Islam.**

The same applies to children's clothing and accessories to be found on the market; much of which has cartoon characters, fictional characters, etc. which would captivate and charm little children; but which the Shariah[30] does not permit.

Muslims today consider these restrictions as trivial and irrelevant, whereas there is great wisdom in all the 'Muharramaat' (prohibitions) of Islam.

---

[30] *Shariah* : Code of Islamic Law

One of the reasons why children have nightmares is due to the photographs that we bring into our homes, the cartoons and other programmes we allow and encourage them to view, or clothing and toys which are impermissible… Sometimes the room walls are plastered with cartoon characters. Huge teddy bears, dolls and stuffed animals are found all around the room, which result in frightful dreams.

…There are angels who are deputed to look after our children, but these angels do not enter that home where there are pictures of animate objects. This deprives our children of the presence and protection of the angels, who also play with babies.

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) said : **"Angels do not enter a house in which there is a dog or a picture."**[31]

We claim that we are Believers in Allah Ta'ala and His Rasul (صَلَّى اللهُ عَلَيْهِ وَسَلَّم). If the claim is true and sincere, then it is not acceptable that as Believers in Allah Ta'ala and His Rasul (صَلَّى اللهُ عَلَيْهِ وَسَلَّم), we debate, argue or reject what are clear injunctions of Shariah. The person who does so, has clearly strayed from the right path…

وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ إِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗۤ أَمْرًا أَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ؕ وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا ؕ

[31] Sahih Muslim

"It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Apostle, to have any option about their decision : If anyone disobeys Allah and His Apostle, he is indeed on a clearly wrong path."

[Surah Ahab 33 : 36]

Allah Ta'ala mentions the response of His sincere servants:

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِيْنَ إِذَا دُعُوْٓا إِلَى اللّٰهِ وَرَسُوْلِهٖ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَّقُوْلُوْا سَمِعْنَا وَأَطَعْنَا ط وَأُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝

وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ وَيَخْشَ اللّٰهَ وَيَتَّقْهِ فَأُولٰٓئِكَ هُمُ الْفَآئِزُوْنَ ۝

"The answer of the Believers, when summoned to Allah and His Rasul, in order that He may judge between them is not other than this : They say, 'We hear and we obey.' It is such as these who will attain felicity.
It is such as obey Allah and His Rasul, and fear Allah and do right, that will win (in the end)."

[Surah Noor 24 : 51 / 52]

8

Character

As Muslims, our character, morals and etiquette should differentiate us from others. Non-Muslims are not so attentive to our beautiful Salaah[32], Tilawah[33], Zikr[34], and other Ibaadaat as they are to our character and dealings with others.

Wherever the Sahabah (رَضِیَ اللہ عَنْہُمْ) went, it was their character which attracted so many; which often became the focus of attention, as well as admiration.

When Rasulullah[35] (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) invited the Quraysh to the worship of ONE Allah, he climbed Mount Safa and called out to his people, calling every family of the Quraysh. When they arrived, he asked them: *'If I told you that horsemen were advancing to attack you from the valley on the other side of the hill, would you believe me?'*[36]

Simultaneously and immediately, they all responded: *'Yes! We have* ***always*** *found you honest.'*

Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) presented his credentials to them : **That that person who has *never* spoken a lie for 40 years, do you think he is going to do so now, in his invitation to the worship of One Allah?**

---

[32] *Salaah* : Prayer performed five times a day. It is an incumbent duty upon every Muslim.
[33] *Tilawat* : Recitation (of the Qur`aan Shareef)
[34] *Zikr* : Remembrance (of Allah Ta'ala)
[35] *Rasulullah* : The Messenger of Allah Ta'ala
[36] Sahih Bukhari

How many of us can present trustworthiness, honesty and truthfulness as outstanding traits within us, let alone beautiful speech and noble etiquette in our dealings with people?

This is one of the main reasons why a large number of non-Muslims remain aloof from Islam. Our poor character and our poor dealings have become a barrier to them coming into Islam. It is as if we are standing at the door of Islam, and keeping them out – or pushing them away. …Have we ever given a thought as to how we are going to answer for this?

Islam is not only Salaah, Fasting, Hajj[37] and 'Umrah[38]. …These forms of worship only make up one branch of Shariah. … The person may be fulfilling the rights of the Creator (Allah Ta'ala) but he is at the same time displeasing Allah Ta'ala by neglecting and violating the rights of the creation (Makhlooq).

There are 5 branches of Shariah :

- Aqaa`id : Beliefs
- Ibaadaat : Worship
- Mu'aamalaat : Business transactions and dealings
- Mu`aasharaat : Social dealings
- Akhlaaq : Character

Every Muslim has to make an effort to correct **all** of these branches for perfection of Islam. It must not be that any one of us returns to Allah Ta'ala with plentiful of Ibaadaat, which subsequently accrues to others and is lost to ourselves.

---

[37] *Hajj* : Pilgrimage to Makkah Sharif during the month of Zul Hijjah. This is the 5th Pillars of Islam.

[38] *'Umrah* : The lesser pilgrimage

Hazrat Abu Hurairah (رَضِیَ اللهُ عَنْهُ) related that Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) once asked his companions: ***'Do you know who is a pauper?'***

The Companions replied that a pauper is a person who has no money or property.

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) said : ***'A pauper from among my followers (Ummah) is one who will come on the Day of Judgment with a good record of Salaah (prayers) and Saum (fasting) and Zakaah (compulsory charity) but also he had abused somebody; slandered someone or beaten yet another person. Then all the oppressed persons will receive a part of the aggressor's good deeds. Should they fall short of his aggression, then the aggrieved persons' sins and defaults will be transferred from them to him, and he will be thrown into the Fire (Hell).'***[39]

Hazrat Abu Hurairah (رَضِیَ اللهُ عَنْهُ) also related that Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) said: *'If any Muslim has oppressed his brother, concerning his honour or anything else, let him obtain his pardon today (in this world) before the time comes when he will have neither Dinaars*[40] *nor Dirhams*[41] *(i.e. he will be penniless). If the aggressor may have some good deeds (in his account) the same would be deducted in equal proportion to his wrongs. If the aggressor will have no good deeds in his account, the wrongs of the aggrieved would be added to the account of the aggressor in equal proportion.'*[42]

---

[39] Sahih Muslim
[40] *Dinaars* : gold coins
[41] *Dirhams* : silver coins
[42] Sahih Bukhari

I often say : **'Pay back HERE, to save your back THERE.'**

If we want safety and salvation, we have to get our deeds in order. We need to make amends and compensate for our shortcomings HERE, in this worldly life; otherwise, THERE, on the Day of Resurrection, there will be great regret and humiliation. May Allah Ta'ala guide and protect us all.

9

Attractions and Distractions

In an accident, or due to a slip or fall, if the **joint** of the shoulder or leg is dislocated, **traction** is normally the means adopted in the healing process.

The sinful, immoral attractions and distractions which form the entertainment of those who have forgotten Allah Ta'ala are such, that they ***dislocate the joints of Imaan*****.**

The *traction* for indulgence in sins is sincere Taubah (repentance), distancing oneself from sins and from the venues of sins; together with attending good, Deeni programmes and associating with the pious.

…There are so many, so many, who have gone towards some Haraam (forbidden) attraction, <u>never</u> to return therefrom. So many have lost their identity as Muslims, and sometimes they have even lost their Imaan and suffer the great loss of their Aakhirah.

Thousands have died engaging in Haraam entertainment; whether at the casinos, discos, raves, prostitute quarters, massage parlours, in adultery, or some other vice.

One earthquake, one tsunami, one gale-force wind, one fire, and death comes upon thousands – many of whom are also engaged in sins. What guarantee do we have, while indulging in

sins, that we won't be singled out, for our return to Allah Ta'ala?

So think…

And think again!

What would be the condition of that person who comes face to face with the Angel of Death while gambling, drinking, dancing, in raves, adultery or fornication? **…Which Muslim wants to return to Allah Ta'ala in a state of sin?**

Such matters should not be taken lightly.

The holiday period – even week-ends – are a time of great test and trial : Invitation to sins, promotion of sins, temptation to sins, enticement and encouragement towards all kinds of Haraam is the order of the day.

Beach partying, intermingling and courting, immodest dress, loud music and dance, smoking and drinking and drug-taking then become the programme and timetable for many Muslims. …Salaah becomes a forgotten duty for holiday-makers. The Islamic dress and identity are discarded so that there is freedom to engage in more sinful activities.

Shaytaan's trump card to Haraam entertainment is even held up by Muslims, who also invite to Haraam just as the non-Muslims do. …**اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْنَ**[43]

[43] To Allah we belong and to Him is our return

Is this what we were created for?

Allah Ta'ala says:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنٰكُمْ عَبَثًا وَّ أَنَّكُمْ إِلَيْنَا لَا تُرْجَعُوْنَ ۝

"DID YOU THINK THAT WE CREATED YOU FOR NOTHING, AND THAT YOU WILL NOT BE BROUGHT BACK TO US?"

[SURAH MU`MINOON 23 : 115]

The shocking behaviour of our Muslim youth (and even many Muslim adults) leaves us numb, disturbed, distressed and deeply, deeply grieved... What shocking news does the heart have to contend with?

The Muslim youth are supposed to be tomorrow's leaders for the Ummah. They are expected to be the representatives of Deen, inviting the non-Muslims to Islam, with the modesty and purity of thought, speech, dress and actions which should be characteristic of every Muslim.

Deen and Shariah do not stifle us, do not deprive us of pleasure and enjoyment, do not deny us happiness and celebration. Deen and Shariah accommodate leisure and pleasure. **Islam is beautiful. Most beautiful.** Islam is not 'dry'. It is enjoyable. ...Allah Ta'ala has only placed certain boundaries through His Divine prohibitions, for our own benefit, safety and well-being.

So let us make the effort and avoid the temptations towards sins. Let us not walk the route towards sins. Let us keep clear of the venues of sins like how we would if we had fore-knowledge

that there will be an earthquake, tsunami or bomb-blast devastating such places. …We fear for our lives. **The greater need is to fear for our Imaan and that of our children's Imaan.**

Let us not forget that we are Muslims.

Let us not forget our relationship with Allah Ta'ala.

Let us not forget that death can visit very unexpectedly.

Let us not forget that there is accountability.

Let us not forget Jannah.

Let us not forget Jahannum.

This world is a prison for the Believer and a paradise for the disbeliever. …What is 'good' for the disbelievers will not be good for the Believers. If they find enjoyment in Haraam, the Muslim will find **HARM** in that same Haraam.

Every person is given the choice. A person either makes a wise decision or an unwise decision.

If we adopt Taqwa[44], we restrain and abstain from disobedience to Allah Ta'ala, then when we leave this world, we leave behind a prison. When we leave this world, we leave **free**. When the disbeliever leaves this world, he leaves behind his paradise. When he leaves this world, he enters a prison; wherein there is no release, no bail, no escape and no parole.

---

[44] *Taqwa* : piety / abstinence from sins

This worldly life is short. Very short. Understand the reality : **Every passing second is delivering us closer and closer to the bridge of death. And there is no choice. We have to cross that bridge.**

My Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (Daamat Barakaatuhum) says in poetry:

"Strange is the visa of life;
It can be cancelled at any time.
The duration of its validity is unknown
And its extension too, impossible.

Time is running out.

The journey is long. The life after this is **eternal**. **There is no return to this world.**

What preparations have we made? What provisions have we procured?

Nabi (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) said: **"The intelligent one is he who suppresses his desires and practises for what is after death, and the foolish one is he who makes his nafs follow its desires and (he) places (baseless) hope on Allah."**[45]

Imam Shaafi (رَحْمَةُ اللهِ عَلَيْهِ) summed up this life very simply and aptly:

"This worldly life is a just a moment; let it be a moment of <u>obedience.</u>"

---

[45] Tirmidhi

10

In The Name of Islam

There is a sickness in society which has now reached epidemic proportions. It is so serious that it requires repetition in its warnings to drive the point home.

Fitnahs[46] abound, and the worst and most dangerous fitnah is that which takes the form and garb of Deen[47].

In the name and guise of Deen, Muslims are being invited to Fund-raising programmes, lunches, dinners, pre-Ramadaan and Eid Fairs. Funds are being raised for Deeni projects in this manner.

The theme of these programmes is 'Fun' and 'Entertainment', which entails mixing and socializing. The encouragement is for all to attend – men and women, young and old.

Since this is in the name of Deen, people consider it as something virtuous; as some kind of Ibaadah (worship). …One can gauge how serious the matter is. The person is not going to make Taubah for this. He is not going to consider the intermingling and the socializing as sinful, because the event is promoted as something meritorious and 'Halaal', and because the invitation is from people and organizations that are representing Deen, and whom it is expected, would know better as to what is Haraam and Halaal.

---

[46] *Fitnahs*: Trials (It also implies corruption, mischief, etc.)
[47] *Deen* : religion

**‘What a kind of revolution!
That Ummah which detested Haraam, which stayed far from that which is doubtful,
now has no fear indulging in Haraam.’**

Even if an ‘Aalim is involved in such activities, or endorsing such programmes, and is seen at such venues, this does not make Haraam, Halaal. …This is the weakness of that ‘Aalim.

There are so many who are deendaar and they know better than to attend such programmes; their hearts will give them the Fatwa: ***‘Don’t go’*** – then why still go? …Thereafter complaints are presented of the immodest dressing of the women, the intermingling of sexes, the disconcerting condition of the youth, etc. …This is the trap of shaytaan and nafs!

The person is gazing at strange women (or vice versa), engaging the nafs in Haraam pleasure and destroying the heart with evil desires.

Those who project piety, with their dressing, their Khidmat of Deen, their Ta-alluq with the Mashaa`ik, must prove their piety and sincerity by restraining themselves from such fitnah. The instruction and order of Shariah is :

‘IT IS <u>NOT</u> PERMISSIBLE TO BE PRESENT IN A GATHERING WHERE ALLAH TA’ALA IS BEING DISOBEYED.’

Mullah Ali Qaari (رَحْمَةُ اللهِ عَلَيْهِ) has defined Hayaa (modesty) as :

“The Haqeeqat (reality) of Hayaa is that your Maula (your Master, Allah Ta’ala) must not find you in that place which He has forbidden.”

...Or indulging in that which He has forbidden.

Such events and functions bring one close to Zina (adultery). Allah Ta'ala says:

وَلَا تَقْرَبُوا الزِّنٰى إِنَّهٗ كَانَ فَاحِشَةً ط وَسَآءَ سَبِيْلًا ○

"AND COME NOT NEAR TO ZINA. VERILY IT IS A SHAMEFUL AND EVIL PATH"

[SURAH AL- ISRA 17 : 32]

These functions promote Zina of the eyes, whereas it is from the Commandments of Allah Ta'ala that we lower our gazes from looking at ghair-mahareem. Allah Ta'ala addresses both the believing men and believing women:

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوْجَهُمْ ط ذٰلِكَ أَزْكٰى لَهُمْ ط
إِنَّ اللّٰهَ خَبِيْرٌ بِمَا يَصْنَعُوْنَ

"TELL THE BELIEVING MEN TO LOWER THEIR GAZE (FROM LOOKING AT THAT WHICH IS HARAAM) **AND TO BE MODEST** (I.E. TO PROTECT THEMSELVES FROM PROHIBITED DEEDS LIKE ADULTERY AND FORNICATION)**. THAT IS PURER FOR THEM. VERILY ALLAH IS AWARE OF WHAT THEY DO."**

وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوْجَهُنَّ
وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ

... AND TELL THE BELIEVING WOMEN TO LOWER THEIR GAZE (FROM LOOKING AT THAT WHICH IS FORBIDDEN) **AND TO BE MODEST AND NOT TO SHOW OFF THEIR BEAUTY...**

[SURAH NUR 24 : 30/ 31]

Young men have written to me and have mentioned quite explicitly that their intentions in frequenting such functions, fairs and programmes is for no other purpose but to admire the women. Some have even mentioned deriving Haraam pleasure by deliberately touching those women in the crowd (نَعُوْذُ بِاللّٰهِ مِنْ ذٰلِك)[48] – **and if these are not our wives, then they are our daughters or mothers or sisters or nieces, who are exposed to lustful glances and physical contact with strangers.**

So when it is plainly evident that these programmes and fairs are against the Pleasure of Allah Ta'ala, **we can stop ourselves and our families,** even if we cannot stop others**.**

Moreover, we should keep in mind that Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) said: **"The most beloved places in the Sight of Allah are the Masaajid, and the most disliked places in the Sight of Allah, are the markets."**[49]

---

[48] (نَعُوْذُ بِاللّٰهِ مِنْ ذٰلِك) *Na-oozu Billahi min zaalik*: We seek Allah's protection from that.
[49] Sahih Muslim

11

Immediate Wilayat

Allah Ta'ala mentions in the Qur`aan Shareef:

إِنَّ اللّٰهَ يُحِبُّ التَّوّٰبِينَ

"...VERILY ALLAH LOVES THOSE WHO REPENT..."

[SURAH BAQARAH 2 : 222]

A young person, after listening to a talk, experienced a revolution in his heart. He asked me : *"With my past, with the sins in my life, how is it possible for me to become a Wali[50]?"*

I said : *"It is extremely simple. It takes just one minute to become a Wali. Raise your hands and with deep regret and remorse in your heart, shed a few tears and pray to Allah : 'O Allah, I have wasted my life, but I want to become Your Wali; I want to become Your friend. So forgive all the sins which I have committed since maturity, and grant me the Taufeeq[51] to do that which pleases You in my future life.'*

You have immediately become a Wali. Now make an effort towards fulfilling those rights which had been violated. ***The effort made indicates to the sincerity of your Taubah."***

If Salaah and Fasts were missed, then *Qaza* must necessarily be made. If *Zakaah, Qurbaani* and *Sadaqatul Fitr* were not fulfilled, such monies must necessarily be paid. The same applies to

[50] *Wali* : Friend of Allah Ta'ala
[51] *Taufeeq* : Divine Assistance to do good deeds.

monies which are owing to people. Pay back to whomsoever, what is due, or ask them to forgive. If not, then that Taubah will not be complete. And if harm and injury was caused to another, his or her forgiveness should be sought.

If there are a number of outstanding Salaah or fasts due, it is obvious that a person cannot read all the Qazas[52] in one day, or keep all his missed fasts in one day. This will take due time. **However, the intention of the person, to fulfil all dues of Allah Ta'ala and creation, and the effort made in that direction makes the person a friend and beloved of Allah Ta'ala.**

If the person does not make any effort in that direction after Taubah, this is a clear sign that he was not sincere in his repentance.

Also, in respect to his future life, every effort should be made not to return to sins.

[52] *Qaza* : Religious duty performed after the expiry of its time.

12

Bringing Life into the Heart

When a hen lays enough eggs, her effort is then to incubate her eggs. We observe how she sits on the eggs, and is so committed to the process, that she only leaves her eggs for a few minutes in a day, when she needs to eat and drink.

As is well-known, it takes twenty one days for the eggs to hatch - that is, if they are properly incubated by the hen. So for almost all that time, the hen sits on the eggs. The embryo develops inside the egg in that period of time, until a chick pecks its way out of its eggshell and is hatched.

When life comes into that chick, the chick does not require any assistance to come out. It does not wait for its mother to crack the shell so that it may come out. It is able to crack the shell itself.

Once the eggs hatch, the hen continues to stay on the nest for weeks thereafter, occupying herself in raising her chicks. She teaches them survival skills and how to look for food.

Together with providing her chicks with warmth and the shelter of her wings, she fervently protects her brood from anyone who dares to disturb them. She constantly worries over them and keeps them close to her, knowing that her little ones are vulnerable to predators. …We have seen how the chicks hide under the wings of the mother hen.

A beautiful lesson is drawn from this natural phenomenon:

The Saalik[53] or Mureed[54] who takes cover and refuge in the sanctuary of the Shaykh-e-Kaamil[55] will find spiritual life being generated in him. **The Suhbah (company) of the Shaykh-e-Kaamil is akin to the incubation process, whereby spiritual life is generated into the Mureed.**

Just as there is a required period for the chick's development and growth, so too, the Mureed or the Saalik is required to spend sufficient time with the Shaykh to draw that spiritual life within his heart. Naturally, and it should go without saying, the intention must be sincere.

In the company of the Shaykh-e-Kaamil, the sincere Saalik finds a change overcoming his heart, he finds the love and fear of Allah Ta'ala flourishing in his heart, he finds the courage and capacity to give up sins, and he finds the inclination and strength to do good deeds.

…Often, through the noble company and guidance of the Shaykh, the Mureed is able to abandon sins more easily. Of course, some striving (Mujahadah) and sacrifice (qurbaani) are required. But it becomes easy to become *'muttaqi'* or pious in the right company.

And this is the Command and Direction of Allah Ta'ala (i.e. to keep the company of the pious):

---

[53] *Saalik* : Seeker (of Allah Ta'ala)
[54] *Mureed*: Disciple
[55] *Shaykh-e-Kaamil* : Experienced, learned, practising and pious spiritual mentor

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ ۝

“O You who Believe, Fear Allah and join the company of the Truthful ones (the pious, the Auliya Allah).”

[Surah Taubah 9 : 119]

Through the Suhbat, Du’aa and Tawajjuh (attention) of the Shaykh, the Saalik is able to easily crack the shell of all *ma`siyyat* or sins. He will be able to un-shackle himself from the chains of nafs and shaytaan. And when a person makes *‘fanaa’* of (i.e. destroys) the evil desires of his heart (qalb), Allah Ta’ala grants that heart, ***‘Hayaat’*** (life).

Once there is life in the heart, all parts of the body will function properly, as has been explained by Rasulullah (صلى الله عليه وسلم):

“There is a piece of flesh in the body, if it becomes good (reformed), the whole body becomes good but if it gets corrupted, the whole body gets corrupted – and that is the heart.”[56]

Thus, the heart is the focal and central point for reformation and spiritual life. The simple and most successful means for the heart’s reformation and life (Hayaat), is ***‘join the company of the Truthful Ones.’***

As has been aptly conveyed in poetry:

‘My journey has become easy;
Even the winds have changed direction.
…When your hand came into my hand,
Even the lamps of the road lit up.’

[56] Sahih Bukhari

Like the hen, we find that the Kaamil Shaykh offers protection to those who come under the wings of his spiritual care and nurture. He guides and directs them to recognizing the predators that are out hunting them – i.e. nafs and shaytaan. He teaches them how to find their spiritual food, through various good deeds and through good character; through following the Sunnah and through practicing on Deen and Shariah.

He, himself, is constantly burdened with the responsibility and obligation of attending to them, but he earnestly continues in his efforts.

The Auliya Allah are *'mahfooz'* (protected by Allah Ta'ala) so the Shaykh-e-Kaamil is also in the special protection of Allah Ta'ala, and in this manner, those who keep his company benefit from that protection, especially against nafs and shaytaan.

…And this is the experience whilst in the company of the Shaykh. Many do not even feel the inclination to commit sins; rather the inclination is to do good deeds.

One of our Mashaa`ik defined **Deen** as the name for 'Hayaat-e-Qalbi'.

If a person develops 'Hayaat-e-Qalbi' – i.e. he adopts Taqwa, life will automatically come into his Deen. **Knowledge comes into practice. Good deeds come to life.**

In a Hadeeth, Rasulullah (صَلىٰاللهُعَليهِوَسَلم) said : ***'...Taqwa is here.'*** [57] and he pointed towards his heart, repeating this statement thrice.

Taqwa is the life of the spiritual heart. Without Taqwa or 'Hayaat-e-Qalbi', there is only the casing of Deen.

Presently, what we have is the shape and form of Ibaadaat. Even though our bodies are occupied in Ibaadaat, there is no spirit, soul or 'kaifiyyat'[58] because there is no Hayaat-e-Qalbi, because there is no Taqwa; there is no abstinence from sins.

Furthermore, Hayaat-e-Qalbi guarantees Hayaatan - Tayyibah (a good life). Allah Ta'ala mentions in the Qur`aan Shareef:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثٰى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ وَلَنَجْزِيَنَّهُمْ
أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ ۝

"WHOEVER DOES RIGHTEOUSNESS, WHETHER MALE OR FEMALE, WHILE HE IS A BELIEVER - WE WILL SURELY CAUSE HIM TO LIVE A GOOD LIFE, AND WE WILL SURELY GIVE THEM THEIR REWARD [IN THE HEREAFTER] ACCORDING TO THE BEST OF WHAT THEY USED TO DO."

[SURAH AN-NAHL 16 : 97]

The heart which has no 'Hayaat' is a heart devoid of the Tajalli[59] of Allah Ta'ala. There are so many who can be seeing the truth, but at the same time they are not seeing it, since there is no acknowledgement by the heart. Many

---

[57] Sahih Muslim
[58] *Kaifiyyat* : spiritual feeling / experience
[59] *Tajalli* : Special Mercy

can be listening to the truth, but they are not listening to anything, since there is no belief and acceptance in the heart. Such a heart has become hardened, so much so that it is not even considered a heart…

Allah Ta'ala says regarding the Bani Israeel :

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْۢ بَعْدِ ذٰلِكَ فَهِىَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۚ

'THENCEFORTH WERE YOUR HEARTS HARDENED : THEY BECAME LIKE A ROCK AND EVEN WORSE IN HARDNESS.'

[SURAH BAQARAH 2 : 72]

May Allah Ta'ala, out of His Infinite Kindness, bless us all with spiritual life and strength, and safeguard us from the hardness of the heart, from death of the spiritual heart. May Allah Ta'ala afford us the good fortune that our life and death be amidst His Auliya Allah and that we too become His Friends.

13

Holding a good opinion of the deceased

After a Believer is buried, we should **not** have the opinion that the person is suffering the 'a<u>z</u>aab' (punishment) of 'Qabr'[60], even if he or she was involved in sin. **We should hold a good opinion of the dead.**

Imam Abu Dawood (رَحْمَةُ اللهِ عَلَيْهِ) narrated that Rasulullah (صلى الله عليه وسلم) said : ***"Make mention of the virtues of your dead, and refrain from (mentioning) their evils."***

It may well be that the person has already secured Divine Forgiveness. We do not know which action of the deceased, during his lifetime, earned him the pleasure of Allah Ta'ala and gained him, Najaat (salvation) and Jannah[61]. **Moreover, the deceased has already traversed where we still have to journey. What do we know of the conditions to meet us at the time of death and after?**

Rasulullah (صلى الله عليه وسلم) said : '*Forgiveness was granted to a prostitute. She came upon a dog at the mouth of a well, that was panting, and about to die of thirst. She took off her leather sock, tied it with her headscarf, and drew some water from the well for the dog. It was for this act of kindness that she was forgiven her sins.*'

---

[60] *Qabr* : literally means, grave. (Also refers to the period after death till the Day of Resurrection.)

[61] *Jannah* : Paradise

When Rasulullah (صلى الله عليه وسلم) was asked, *'Are we rewarded even for the good we do to animals?'*

Rasulullah (صلى الله عليه وسلم) replied: ***'Reward is given for good done to any living creature.'***[62]

Reading such an incident does not mean that we just look for some thirsty dog, give it some water and then be confident of our forgiveness. Every Hadeeth Shareef must be understood in its proper context.

Does a person steal or commit some other crime a day before the president's birthday because he heard that the president of the country gives amnesty and releases many prisoners on his birthday? ...No.

Even though Allah Ta'ala's Mercy and Forgiveness searches for opportunities, we should not be fooled and misled by shaytaan to commit sins based on this fact.

Whilst there is no doubt that Allah Ta'ala is Most Forgiving and Most Merciful, Allah Ta'ala also punishes those who are **persistent** in sins and negligent in obedience.

Allah Ta'ala states in the Qur`aan Shareef :

وَإِنَّ رَبَّكَ لَذُوْ مَغْفِرَةٍ لِّلنَّاسِ عَلٰى ظُلْمِهِمْ ۚ وَإِنَّ رَبَّكَ لَشَدِيْدُ الْعِقَابِ

'... BUT VERILY YOUR LORD IS FULL OF FORGIVENESS FOR MANKIND FOR THEIR WRONG-DOING. AND VERILY YOUR LORD IS (ALSO) STRICT IN PUNISHMENT.'

[SURAH RA'D 13 : 6]

[62] Sahih Muslim

14

Securing Rewards in Marriage

The Sawaab (reward) for the sabr (patience) a woman exercises over her difficulties in managing the home of her husband and fulfilling the rights of her husband and children can make her 'reach' Allah Ta'ala very quickly. This, however, is **conditional** to her obedience to Allah Ta'ala; fulfilling His rights, the rights of His Rasul (صلى الله عليه وسلم), as well as the rights of His Creation.

Women who have a number of children, sometimes even a temperamental husband, together with many household chores and other responsibilities, sometimes think that they cannot achieve the ranks of the Auliya Allah[63] because they do not have time for 'wazeefas'[64] and Nawaafil (optional prayers).

I tell them that they need not worry about too many wazeefas. **The most important *'wazeefa'* is abstinence from all sins. Added to this, they should just correct their Niyyah or intention, in all that they are doing as routine housework. Make the intention of pleasing Allah Ta'ala, then that same housework becomes Ibaadah. In this simple way, they will easily secure great rewards and the same spiritual stages, if not higher.**

Similarly, the Sawaab for the sabr (patience) a man exercises over his wife's shortcomings, emotional outbursts or mood swings is a medium by which he too acquires great rewards and

[63] *Auliya Allah* : Friends of Allah Ta'ala
[64] *Wazeefas* : additional, optional supplications

reaches Allah Ta'ala very, very quickly.

Many Auliya Allah reached great spiritual heights, and were accepted for tremendous service to Deen on the patience they adopted with their wives, and on the love, care, affection, tenderness and generosity they also extended to their wives.

Rasulullah (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم) set the perfect example for all. Despite the tremendous responsibilities that he was entrusted with, he gave due attention and time to his wives and treated them with love and generosity. He was never harsh or insensitive towards any single wife.

Rasulullah (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم) said: **"The best amongst the Believers is he is whose character is the best. And the best among you is the one who is best towards his wife."**[65]

[65] Sahih Muslim / Tirmidhi

15

Integrity and Honesty

It has been mentioned in a Hadeeth that a pious person from the Bani Israel took a loan of one thousand gold coins, and fixing a date, promised to pay back at that time. The person giving the loan required witnesses.

The pious person said : *'Allah is sufficient as a witness.'*

He was then asked : *'Who stands surety on your behalf?'*

The person replied : *'Allah is sufficient as a surety.'*

The person, giving the loan, accepted this, saying : *'You have spoken the truth.'* And without further consideration, handed over one thousand gold coins.

On the due date, due to flood, the pious person could not find a boat to take him across the river, to his creditor, to make the payment. **This both perplexed him and hurt his conscience.**

...The people of the past had integrity and honesty. They stood by their word. The thought of deliberately breaking their promises or going against their word did not even pass through their minds. They were averse to hypocrisy and did not allow it to taint their hearts. They stayed clear of those qualities which Rasulullah (صلى الله عليه وسلم **) described as qualities of the hypocrites.**

Rasululullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) said: *"Four are the qualities which, when found in a person, make him a complete hypocrite, and one who possesses one of them, possesses one characteristic of hypocrisy until he abandons it. These are:* ***When he is entrusted with something, he betrays trust; when he speaks, he lies; when he promises, he acts treacherously; and when he argues, he becomes vulgar.***

…However, such was this pious person's predicament.

Having found some wood, he made a hollow in that piece of wood, and in a state of desperation, placed one thousand gold coins and a note therein, that it be given to such and such a person and then sealed it.

Since this person's Niyyah (intention) was correct, he became recipient to Allah Ta'ala's assistance.

Taking the piece of wood to the river, he said*: 'O Allah! You know well that I took a loan of one thousand Dinaars from so and so. He demanded a surety from me but I told him that Allah's guarantee was sufficient and he accepted Your guarantee. He then asked for a witness and I told him that Allah was sufficient as a witness, and he accepted You as a witness. No doubt, I have tried hard to find a conveyance so that I could pay him his money but could not find one, so I hand over this money to You.'* So saying, he threw the piece of wood into the river and placed his trust in Allah Ta'ala.

On the other side, the creditor was waiting for the arrival of the boat that was to bring his money. He went to the riverbank and

as he paced about, losing hope in his debtor returning, he noticed the log (wherein his money was deposited). He picked it up and took it home to use as firewood.

When he struck the axe against the log and it split open, he found the one thousand gold coins with the note, wherein his debtor had written, that since he could not get a boat in due time, he had opted to mete out payment in this manner, trusting solely in Allah Ta'ala.

On return, the pious person was anxious to find out if his creditor had received the money or not. Taking with him another one thousand gold coins, he went to the creditor's home with the intention of making a late payment, had the creditor not received his money.

After having explained his plight and offering the thousand gold coins, the creditor **truthfully** told him that Allah Ta'ala had already delivered the money which he had sent in the piece of wood, and the pious person was told to keep the one thousand gold coins which he had brought with him.

…That was their level of honesty and trustworthiness and for that, Allah Ta'ala gave them plenty of Barakah (blessings)… A far cry from present day experiences with even Muslim businessmen and traders.

Because of the temptations faced by traders[66], Rasulullah (صَلَّىاللهُعَلَيْهِوَسَلَّم) enumerated many great rewards for the honest

[66] *Mu'aamalaat* is a branch of Shariah, dealing with business and trade. It is compulsory (Fardh) upon a person involved in business and trade to learn the relevant masaa`il (rules).

trader. It is mentioned in a Hadeeth that an honest and trustworthy merchant shall be with the Ambiyaa[67] (عَلَيْهِمُ السَّلام)[68], the Martyrs and the pious.

Allah Ta'ala opens the doors of Rizq (sustenance) and Barakah (blessings) for the honest and truthful ones.

Allah Ta'ala has presented various ordinances on loans, which we are instructed to implement in our transactions. This is ***especially*** necessary in these times of hypocrisy, cheating and deception, when we cannot even trust some of those who have adopted the garb of the pious and have a connection with the Masjid (mosque) and with Deen. Due to fraudulent deals, even family members and friends are not being trusted anymore.

In Surah Baqarah, Allah Ta'ala states :

يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْٓا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلٰٓى أَجَلٍ مُّسَمًّى فَاكْتُبُوْهُ ط

'O THOSE WHO BELIEVE, WHEN YOU TRANSACT A DEBT PAYABLE AT A SPECIFIED TIME, <u>PUT IT IN WRITING</u>. ...'

ذٰلِكُمْ أَقْسَطُ عِنْدَ اللّٰهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنٰٓى أَلَّا تَرْتَابُوْٓا

... THAT IS MORE EQUITABLE WITH ALLAH AND MORE ESTABLISHING FOR THE EVIDENCE AND NEARER TO THAT YOU FALL NOT IN DOUBT...'

[SURAH BAQARAH 2 : 282]

Allah Ta'ala clearly outlines and establishes various directives to

---

[67] *Ambiyaa* : Prophets

[68] (عَلَيْهِمُ السَّلام): 'May peace be upon them'.

a loan in this Ayah (verse), which has more details of importance.

The gist of which, directs towards a written document to be drafted for such transactions, wherein the names of all parties, the analysis, exact due date of payment and fine points of the transaction are distinctly and unambiguously stated. The wisdom behind written agreements is precaution against breach, oversight, misunderstanding or dispute and conflict at a later stage.

Allah Ta'ala also calls for witnesses to such transactions, since they would verify and resolve any dispute that may arise in future.

May Allah Ta'ala grant us the noble qualities of honesty, truthfulness, trustworthiness and sincerity in our dealings with people.

16

Hearts of Gold

My respected Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (Daamat Barakaatuhum) says in poetry :

"O Allah, we will choose the company of those who please You;
We will not keep company with those hearts
which do not have You."

No one can deny the effect of company. Good company offers good influence and the opposite proves true, in that bad company offers bad influence. Companionship and friendship pave the way to either success or failure. Therefore Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) said: **"A person is on the Deen (way of life) of his friend, so every one of you should look at who he befriends."**[69]

We are living in a time where there is mass production of "imitation" and "artificial" products. They appear genuine, but in the test of their quality, they prove to be artificial or just cheap imitation.

In the same way, we find the condition of hearts. The majority walk around with artificial or imitation hearts. Their worth is made known sooner or later, when we find infidelity, dishonesty, greed, deceit, double-standards, etc. Who we thought to be a friend, turns out to be an enemy.

Then we have the Auliya Allah – the friends of Allah Ta'ala.

[69] Abu Dawood / Tirmidhi

Their hearts are genuine “metal”; **genuine gold.** Their hearts have undergone various tests which make known their value.

When gold is mined from the earth, it is first pulverized and crushed and thereafter placed in a furnace. Despite its value, **it has to be purified**.

Thus we find that that gold is purified by the means of smelting, which requires pressure, high heat and chemicals to remove the impurities contained in it. Only after this intense process or ‘Mujahadah’, the gold is in its purest form.

It is melted and poured into moulds to form bars or nuggets. This is now the precious, pure gold that demands a high price in the markets, which is utilized in making jewellery and so forth.

In a similar vein, we find the hearts of the Auliya Allah undergoing a purification process as well: Their hearts experience the pulverizing and crushing of evil desires in resisting the demands of the nafs. Together with this are the efforts in striving to earn the Pleasure of Allah Ta’ala, through His Obedience. These are the means which make up the purification process, until they reach that stage, that level, where their hearts are like the pure gold.

We hear the cliché: ***“He / She has a heart of gold.”*** This generally indicates to a good heart, a generous heart – **but a heart of genuine “gold” is the heart which belongs to a Wali of Allah Ta’ala.**

Just as we have genuine gold stamped with its carat : 18ct,

22ct, 24ct, these Ahlullah have their hearts stamped by Allah Ta'ala, of His Friendship, because they proved "genuine" in their faithfulness and obedience to Him and His Rasul (صلى الله عليه وسلم). Their hearts have the stamp of the 'gold' of Nisbat-ma-Allah (Connection with Allah Ta'ala). May Allah Ta'ala make our hearts pure 'gold' and stamp them with His Pleasure.

A Mu`min (Believer) looks for people with such hearts. If a person is faithful to Allah Ta'ala and Rasulullah (صلى الله عليه وسلم), we can expect him to be faithful to the creation. If the person is unfaithful to Allah Ta'ala and His Rasul (صلى الله عليه وسلم), this is a sure indication, that he will be unfaithful – in some way or the other – to people.

We should not only keep the noble company of the Friends of Allah Ta'ala; we should aspire and work towards acquiring that heart of gold as well.

Allah Ta'ala gives us direction in respect to who we will find to be genuine friends:

إِنَّمَا وَلِيُّكُمُ اللّٰهُ وَرَسُوْلُهٗ وَالَّذِيْنَ اٰمَنُوا الَّذِيْنَ يُقِيمُوْنَ الصَّلٰوةَ

وَيُؤْتُوْنَ الزَّكٰوةَ وَهُمْ رٰكِعُوْنَ ۝

"YOUR (REAL) FRIENDS ARE (NO LESS THAN) ALLAH, HIS APOSTLE, AND THE (FELLOWSHIP OF) BELIEVERS – THOSE WHO ESTABLISH REGULAR PRAYERS, AND REGULAR CHARITY, AND THEY BOW DOWN HUMBLY (IN WORSHIP)."

[SURAH MAA`IDAH 5 : 58]

And further:

وَالْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۘ يَأْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

"The believers, men and women, are Auliya (helpers/ friends/ supporters/ protectors) **of one another, they enjoin** (on the people) **Al-Ma'ruf** (that which Islam orders one to do)**, and forbid** (people) **from Al-Munkar** (that which Islam has forbidden)**..."**

[Surah Taubah 9 : 71]

17

Watering the Root

The main reason for being unable to solve the many problems the Muslim community is facing presently is that we are misdirecting our energies in 'watering leaves', when in actual fact, the 'root' is in dire need of water**. …We are not getting to the root of the problem, since we are too pre-occupied in watering the leaves of our problems.**

Take the example of Zina (adultery and fornication) which is the scourge of our society: The consequences are illegitimate children, abortions and various physical and deathly diseases. It is common knowledge that many physical ailments today point to immoral, unrestrained behaviour as the cause.

Having moved away from the Nasihah (advice) of Qur`aan Shareef and Sunnah, and drawing from the manner in which the non-Muslims try to remedy their problems, many will suggest that a home be built for illegitimate and abandoned children, that more awareness be instilled in the youth on Aids and other transmitted diseases, and so forth.

As we all know, drugs are another major problem amongst our youth. Our attention to remedying the situation is building rehabilitation centres.

…Because we have adopted the Western way of thinking, we consider these the solutions.

The root cause is the heart. Change the condition of the heart and automatically sins will be given up.

If the spiritual heart is in a good condition, the actions will be good. If the heart is not in good condition, the actions will be bad. The person will suffer due to his own evil and mischief, and others will also suffer as a result.

The supreme qualities of the heart are Imaan and Taqwa, and this is what is lacking in most people. Shariah has laid tremendous emphasis on the purification of the heart.

Rasulullah (صلى الله عليه وسلم) lived amongst a people who were immersed in sins, including sins such as adultery, liquor and gambling. His approach and method in eradicating those major problems, in that society, was creating the love of Allah Ta'ala, the Khauf (fear) of Qiyaamah and accountability, and the awareness that Allah Ta'ala is watching every deed: **A person can hide and conceal his sins from people but there is Someone who is always watching from above.**

Allah Ta'ala says in the Qur`aan Shareef :

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ؕ

"Verily your Lord is Ever – Watchful (over them)."

[Surah Al-Fajr 89 : 14]

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ

"... And He is with you wheresoever you may be.
And Allah sees well all that you do."

[Surah Hadeed 57 : 4]

In this manner, so many problems are solved in one capsule – The capsule of the Love and Fear of Allah Ta'ala. This is the real solution : Change the condition of the heart. Awaken the spiritual heart. Make the heart conscious of Allah Ta'ala.

Otherwise funds are being terribly burdened on various projects which are sometimes short term measures and not solutions.

The purpose of the Qur`aan Shareef is to learn it, understand it and practice upon its teachings.

It is the Qur`aan Shareef that works on the heart : If the person keeps before him the four witnesses which will either testify in his favour or against him, on the Day of Qiyaamah, he will definitely opt for abstinence from sins.

These four witnesses are :

I. **The Earth, which witnesses our deeds:**

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۙ

"ON THAT DAY WILL SHE (THE EARTH) **DECLARE HER TIDINGS."**

[SURAH ZILZAAL 99 :4]

II. **The Angels, Kiraaman Kaatibeen, who record all of our actions :**

وَإِنَّ عَلَيْكُمْ لَحٰفِظِيْنَ ۙ كِرَامًا كَاتِبِيْنَ ۙ يَعْلَمُوْنَ مَا تَفْعَلُوْنَ ۝

"BUT VERILY OVER YOU (ARE APPOINTED ANGELS) **TO PROTECT YOU;**
KIND AND HONOURABLE, WRITING DOWN (YOUR DEEDS)**.**
THEY KNOW (AND UNDERSTAND) **ALL THAT YOU DO."**

[SURAH INFITAAR 82 : 10 / 11 / 12]

III. **Our Book of Deeds, in which the actions are recorded :**

وَوُضِعَ الْكِتٰبُ فَتَرَى الْمُجْرِمِيْنَ مُشْفِقِيْنَ مِمَّا فِيْهِ وَيَقُوْلُوْنَ يٰوَيْلَتَنَا مَالِ هٰذَا الْكِتٰبِ
لَا يُغَادِرُ صَغِيْرَةً وَّلَا كَبِيْرَةً إِلَّآ أَحْصٰهَا ج وَوَجَدُوْا مَا عَمِلُوْا حَاضِرًا ط
وَلَا يَظْلِمُ رَبُّكَ أَحَدًا

"AND THE BOOK (OF DEEDS) **WILL BE PLACED** (BEFORE YOU); **AND YOU WILL SEE THE SINFUL IN GREAT TERROR BECAUSE OF WHAT IS** (RECORDED) **THEREIN; THEY WILL SAY : 'AH! WOE TO US! WHAT A BOOK IS THIS ! IT LEAVES OUT NOTHING. SMALL OR GREAT, BUT TAKES ACCOUNT THEREOF!' THEY WILL FIND ALL THAT THEY DID, PLACED BEFORE THEM : AND NOT ONE WILL YOUR LORD TREAT WITH INJUSTICE."**

[SURAH KAHF 18 : 49]

IV. **Limbs of the body, which will testify against the person :**

اَلْيَوْمَ نَخْتِمُ عَلٰى أَفْوَاهِهِمْ وَتُكَلِّمُنَآ أَيْدِيْهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ ○

"THAT DAY SHALL WE SET A SEAL ON THEIR MOUTHS. BUT THEIR HANDS WILL SPEAK TO US, AND THEIR FEET BEAR WITNESS, TO ALL THAT THEY DID."

[SURAH YAASEEN 36 :65]

If the root of Imaan, which is in the heart, is watered, the tree of Imaan will bear the fruit of obedience.

The above is the solution to all our problems.

May Allah Ta'ala grant us the understanding and the Taufeeq of Amal.

18

Evidence of Sins

Destroy the reminders and evidence of sin and evil. They are stepping-stones to returning to the same sins. Reminders include photographs of those places where sins were committed; even if the pictures are not animate.

…When a person will see the photograph of the hotel, tourist resort, etc. where he committed Zina (adultery), shaytaan will take him down memory lane and give him the Haraam enjoyment of his past sin. This, in turn, could lead to the sin itself.

If some gift was given by an illicit beloved, destroy it or give it away.

One should also not diarise sins as is the habit of so many.

Many girls keep diaries, with even locks and keys. …If these diaries are opened by others, pages of sins indulged in, of fancies and fantasies are revealed, and the person suffers humiliation and disgrace.

The same with smses and e-mails which are saved on cell-phones or on computer, or letters and faxes which are stored away. **All can be implicating evidence against a person and can lead to not only disgrace, but distrust and even the dissolution of friendship and marriage.**

There have been incidents of families that have met up with accidents, or were victims to hijackings or robberies, and **all** members were killed. …These are happenings that we hear of and read of these days.

Thereafter, other members of the family have to sort out the estate, and this is when the dark secrets are exposed.

A person contacted me, saying that an entire family was killed in an accident – the husband, wife and children. As such, other members of the family had to enter the home to sort out the estate. On opening the one cupboard in the main bedroom, they were shocked to find porn magazines, films, etc. whereas they knew the husband to be an upright Muslim, a Namaazi[70], etc.

…Is this not embarrassment and disgrace?

There is no guarantee that the wife will survive the husband to conceal his secret sins, or the husband will survive the wife, to conceal her sins. …Someone is going to enter that home and all will be exposed.

May Allah Ta'ala grant us all the realization that death can visit at any time and that evidence of sins opens doors of problems and disgrace.

[70] *Namaazi* : One who is regular with his Salaah

19

Islamic Law

We want Islamic law to conform to our liking, so much so that we will find some Fatwa (Islamic ruling or verdict) to justify our actions.

The ordinary laymen, and so too many who are highly qualified in the secular field, read the Qur`aan Shareef and authentic Hadeeth kitaabs[71] such as Sahih Bukhari and Sahih Muslim, and find some Ayah (verse) or Hadeeth to justify their actions.

Often, the Ayah or Hadeeth is taken out of context and expounded to justify *grave* and *major* sins.

Each Ayah and Hadeeth has an explanation and commentary. If there was no need for explanations, we would not have had Allama Sayyid Mahmood Baghdadi (رَحْمَةُ اللهِ عَلَيْهِ), Ibn Katheer (رَحْمَةُ اللهِ عَلَيْهِ) and other Mufassireen (commentators of the Qur`aan Shareef), or Hafez Asqalani (رَحْمَةُ اللهِ عَلَيْهِ), Mulla Ali Qaari (رَحْمَةُ اللهِ عَلَيْهِ) and other Muhadditheen[72] writing volumes in commentary. Therefore, to just read and present an Ayah from the Qur`aan Shareef or a Hadeeth from a kitaab is not sufficient to justify one's actions.

Despite the fact that there are so many law books and medical journals at the disposal of the layman, not everyone is qualified to understand or explain and interpret these. One has to spend

[71] *kitaabs* : books

[72] *Muhadditheen* : Scholars of Hadith

many years in study and research under one already qualified in the field of law, medicine, etc. before one can do so. …If some quack has to give a wrong opinion or an incorrect diagnosis, he would be sued for malpractice.

So in the field of ***Ifta***[73], only those qualified in the science of Qur`aan and Hadeeth may issue verdicts. No matter how many certificates, degrees and other qualifications and titles a person may have acquired in the secular field, these do not then give him (or her) the license and authority to issue Fatwas (rulings) in the sphere of religion.

…Then there are so many who have a superficial knowledge of just the Arabic language but consider themselves qualified to interpret the Qur`aan Shareef and Ahaadeeth.

The Sahaba-e-Kiraam (رَضِیَ الله عَنْهُمْ), who were perfectly acquainted and versant in the language of Arabic, were still required to formally learn the Qur`aan Shareef from Rasulullah (صَلى الله عَلَيْهِ وَسَلَم). It would therefore be false and arrogant of a person, with a basic study of Arabic, to lay claim to having more knowledge and understanding than the noble Sahabah (رَضِیَ الله عَنْهُمْ), by presenting his own commentary of the Qur`aan.

There are so many who have not studied Shariah under the guidance of Ulama-e-Haq, who reject the teachings of the Mujtahideen[74] and present their own concocted theories and commentaries; others are quick to quote Ayaah and Ahaadeeth in support of their sinful actions, or misinterpret the same. Such

---

[73] *Ifta* : Legal Shar'i injunctions

[74] *Mujtahideen* : Scholars certified as capable to interpret Islamic Law

people should seriously heed the warnings of Rasulullah (صلى الله عليه وسلم) in regard to their careless and erroneous statements and ignorant behaviour.

Rasulullah (صلى الله عليه وسلم) said : **"Whosoever, in interpreting the Qur`aan, says therein anything of his own opinion commits a mistake even if he is correct."**[75]

In another narration, Rasulullah (صلى الله عليه وسلم) mentioned : **"Whoso interprets the Qur`aan <u>without</u> knowledge, let him seek his abode in the Fire."**[76]

And: **"Whoso interprets the Qur`aan according to his opinion, let him seek his abode in the Fire."**[77]

In regard to misquoting Ahaadeeth, Rasulullah (صلى الله عليه وسلم) stated explicitly : **"Be careful of (narrating) traditions from me except what you know. Whoso imputes falsehood to me intentionally, let him then seek his abode in the fire."**[78]

Yes, when it comes to etiquette, character, the stories of the Ambiyaa (عَلَيْهِمُ السَّلام) and nations of the past, the causes of rise and decline; paradise and hell, reward and retribution, then read and quote *authentic* Tafseer or translation; **but when it comes to the laws of Shariah, Fatawa (Islamic rulings), commentary of Qur`aan and Hadeeth, leave it to those who have spent years mastering these sciences and are experts in these fields.**

---

[75] Abu Dawood
[76] Tirmidhi
[77] Tirmidhi
[78] Tirmidhi

Nowadays, the title of *'Mufti'*[79] has also become very cheap. Some spend a few months or a year in a Darul Ifta[80] and become rubber stamp *"Mufti so and so"*. **Before enquiring about matters pertaining to Deen, verify the person's qualifications, just as we do in worldly matters.**

…Women have a weakness, that if a woman gives a powerful speech on a subject, having read some Islamic books, she is asked questions on all subjects. The speaker too, will sometimes reply to all questions, even though unaware or ignorant.

Just giving a good speech is no qualification to answer all questions on the Qur`aan Shareef and Sunnah of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّم).

We should be cautious and selective regarding whom we acquire Ilm-e-Deen[81] from. …There is a famous statement of Muhammad bin Sireen (رَحْمَةُ اللهِ عَلَيْهِ): **"This knowledge is a matter of Deen, so be careful who you take your Deen from."**

We should keep these points in mind and we should also not lay claim to qualifications we do not possess.

[79] *Mufti* : Muslim Jurist
[80] *Darul Ifta* : Institution offering a course concentrating on Islamic Law and passing verdicts
[81] *Ilm-e-Deen* : knowledge of religion

20

The Airport

At the Johannesburg International Airport[82], whilst in transit, some brothers requested that I give them some Nasihah (advice) before departure.

I mentioned the following: 'The Airport itself presents sufficient Ibrat (lesson) for a person's Islaah (reformation).

Boards are seen, computer screens inform, and announcements are repeatedly heard of **ARRIVALS** and **DEPARTURES**. We should take lesson from this.

We have *'arrived'.* Our scheduled ***arrival*** to the destination of this world has come to pass. We have journeyed from Aalame-Arwah[83] to this transitory world. Our next journey is to 'Aalame-Barzakh'[84].

In this material world, the time of departure is given for the flights that are leaving for various cities and countries. A person can make preparations for travel, accordingly. As is common experience though, flights are generally delayed.

Our departure to the Aakhirah (Hereafter) is scheduled, but absolutely unknown to us. Moreover, there will be no delay in departure and no cancellation.

---

[82] Now known as OR TAMBO International

[83] *Aalame-Arwah* : The World of Souls

[84] *Aalame-Barzakh* : The period of life after death until the Resurrection

حَتّٰٓى إِذَا جَآءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُوْنَ ۝

"... AT LENGTH WHEN DEATH APPROACHES ONE OF YOU, OUR ANGELS TAKE HIS SOUL AND THEY NEVER FAIL IN THEIR DUTY."

[SURAH AN`AAM : 6 : 61]

In a couplet that deeply impresses upon the reality of this life, my Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (Daamat Barakaatuhum), states:

Strange is the visa of life;
It can be cancelled at any time.
The duration of its validity is unknown,
And its extension too, impossible.

Therefore, we need to be ever ready for the journey to the Hereafter.

Passengers are either seated in the VIP lounge or in the ordinary waiting area. Whether the person intends traveling *'First Class'*, *'Business Class'* or *'Economy Class'*; **all will depart.** Each one has a boarding pass in hand. It is just a matter of time before departure.

The Azaan[85] in our right ear, and the Iqaamah[86] in our left ear, were already given at the time of our birth. All that is left is the Janaza Salaah[87] at the time of our death. Just as the time between the Iqaamah and Salaah is negligible – so too is the time span of our lives.

---

[85] *Azaan* : The call to prayer
[86] *Iqaamah*: The announcement of the commencement of the obligatory prayer
[87] *Janaza (Salaah)* : The funeral prayer

As someone has aptly mentioned : Our life is just like the ***'dash'*** between the date of birth and the date of passing away, which is inscribed on many tombstones. Though this 'dash' of life is so short, it is such a significant stage in our journey, that it either *'makes'* or *'breaks'* our Hereafter. This little dash either delivers a person to Jannah or Jahannum. So before someone mentions the date of our departure, we should convert the 'dash' of life to time spent securing provisions for the coming journey.

Then I mentioned that now two new boards are to be found :

UNDERGROUND PARKING

and

PRAYER ROOM UPSTAIRS

Our *'parking'* too is reserved. …What then should we do? Before *'departure'* and before being *'parked'* under the ground, we should visit the *'prayer room'* – meaning, that we should bring the submission and servitude found in prayer or Salaah, into our lives. Submit to the One who gave us this life because very soon will we be returning to Him.

وَإِلَى اللّٰهِ الْمَصِيْرُ

"… AND THE DESTINATION (OF ALL) IS TO ALLAH."

[SURAH AHZAAB 35 : 18]

In addition, this world is very much like a time-share. The occupants make full use of all facilities during that week or

month – the lounge, fridge, stove, furniture, air conditioner and the luxuries of the timeshare. However, they know that they will have to move out as soon as their time expires.

Similarly, we should make use of the bounties of Allah Ta'ala in this world but we should not give our hearts to this world. …How can we give our hearts to a world which is so unfaithful? …The home in which there is excitement and celebration of a wedding is suddenly plunged into grief, sorrow and mourning.

We should keep before us the Hadeeth of Rasulullah (صلى الله عليه وسلم): ***'Verily, the world has been created for you and you have been created for the Aakhirah.[88]'***

Preparation for the Aakhirah (Hereafter) does not mean that we will be deprived of the good things of this world. Eat, drink, marry, conduct business and do all other activities according to the teachings of Shariah and the Sunnah of Rasulullah (صلى الله عليه وسلم). This is all that is required.

May Allah Ta'ala grant us all, death on Imaan, at a time when He is most pleased with us.

تَوَفَّنِىْ مُسْلِمًا وَّ أَلْحِقْنِىْ بِالصّٰلِحِيْنَ ۝

"…(O my Lord) Take You my soul (at death) as one submitting to Your Will (as a Muslim), and unite me with the righteous."

[Surah Yusuf 12 : 101]

88 Shu`abul Imaan

Publications

Tafweez – The Cure for Depression
Hedayatus Saalikeen – Book 1
Combating the Whisperings of Shaytaan
Aashiq-e-Sawdiq Part 1
Aashiq-e-Sawdiq Part 2
Ikhlaas
Kicking the Habit
Du`aa
Labour of Love
Removing the Safety Net
His Character was the Qur`aan
Rujoo'Ilallah
Towards Reformation of the Heart
Feeling Spiritually Low?
Islaahi Correspondence – Book 1
Advices to workers in the efforts of Deen

Ma`aarif-e-Mathnavi
Treasures from the Qur`aan and Hadeeth

Hazrat Maulana Yunus Patel Saheb's (RA) talks and books can be downloaded from the website http://www.YunusPatel.co.za

Copies available free from
Madrasatus Sawlehaat
30 Tarndale Avenue – Asherville – 4091

Tel : 031 209 7266 | Fax : 031 209 7136

Or
Masjid-e-Noor Library
Mallinson Road - Asherville – 4091

An Excerpt from the book

"Combating the Whisperings of shaytaan"

By Hazrat Maulana Yunus Patel Saheb (Rahmatullahi 'alayh)

One person was a complete atheist before being guided to Islam. After accepting Islam he was again being plagued with thoughts about the existence of Allah Ta'ala. These thoughts were from shaytaan. His unhappiness and discomfort was, as has been mentioned, a clear indication of Imaan. An atheist will not be concerned by such thoughts. In fact, atheists propagate such thoughts and beliefs.

I told this person that at such times he should immediately read: "اٰمَنْتُ بِاللّٰهِ وَ رُسُلِهِ" (I believe in Allah and His messengers). He should also read Imaan-e-Mujmal and Imaan-e-Mufassal, with an understanding of the meaning, and لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّٰه (There is no strength to do good or abstain from evil without Allah Ta'ala's help).

Thereafter he should talk to shaytaan, even though he does not see him. Tell him: *"The Proof that Allah Ta'ala exists is in my own person. If Allah Ta'ala was not existing, I would not have been created. I would not have these eyes, ears, etc.…All of which have been created in the darkness of the womb."* Or say to him: *"I do not see my intelligence but believe I am intelligent."*